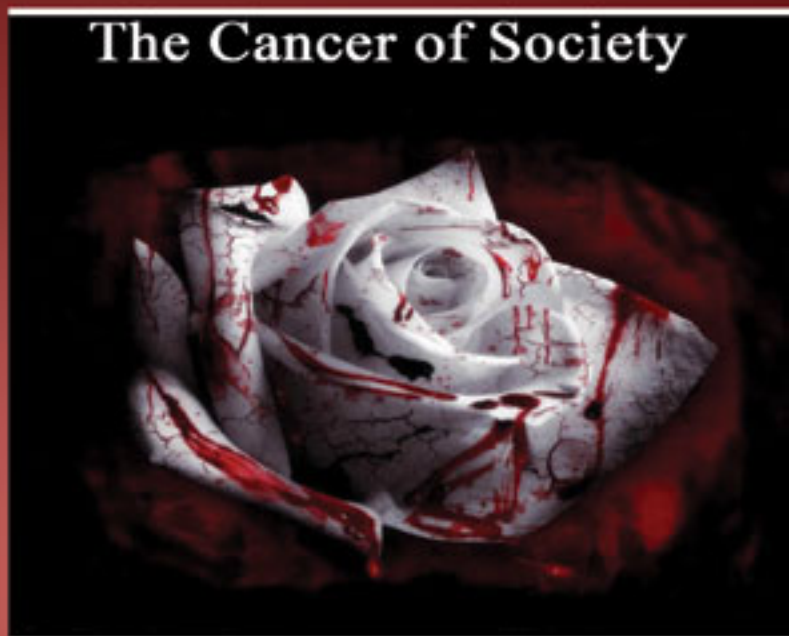




BACKBITING

The Cancer of Society



(English translation of first 300 pages)

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M Keep watching
Madani Channel

مکتبۃ الدین
Dawat-e-Islami



Backbiting

A Cancer of Society



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أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

The Beloved and Blessed Prophet ﷺ said, *طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ* ‘Seeking knowledge is an obligation (Farḍ) upon every Muslim.’ (*Sunan Ibn Mājah, pp. 146, vol. 1, Ḥadīṣ 224*) Here ‘knowledge’ does not refer to the type of material taught in schools and colleges, rather it refers to the basic religious knowledge which one needs to attain (as a Muslim). Therefore, first and foremost it is obligatory (Farḍ) to attain the knowledge of the basic tenets of our faith. Thereafter it is essential to learn the fundamentals of Ṣalāh (i.e. pre-conditions, requirements and acts that invalidate it). Further, before the approach of the month of Ramaḍān, when observing fast becomes Farḍ, it is obligatory (upon Muslims) to know the basic rulings regarding fasting. Likewise, whoever is obligated (under Islamic Law) to pay Zakāh, is required to learn the essentials of Zakāh as well. When Hajj becomes obligatory upon someone, he has to learn the fundamentals of Hajj; for someone who desires to get married, must learn about the matters of marriage (Nikāh); and for a businessman it is obligatory to be aware of the issues and conditions of legal validity concerning his trade; for an employee it is essential to seek the knowledge about employment issues; and for an employer it is critical to obtain knowledge about the issues of hiring and providing employment.

وَعَلَى هَذَا الْقِيَاسِ Expound along these lines based on the examples (presented above). It is personally obligatory (Farḍ-e-Ayn) for every sane and adult, male and female Muslims to learn the rulings which are related to their own lives and conditions. Likewise, it is obligatory (Farḍ) for every Muslim to know what Ḥalāl is and what Ḥarām is. It is also obligatory to know the methods of attaining the purity of a heart, for example, how to attain humility, sincerity and submission to Allah’s ﷻ Will (Tawakkul); and to learn about the spiritual diseases of the heart such as arrogance, ostentation, malice etc. Furthermore, it is a personal obligation upon every Muslim to learn how to cleanse their heart from such ailments. (For further details, study Fatawā Razawiyyah (Jadid), pp. 623-624, vol. 23) It is also obligatory to learn about the enormities or actions which may

cause punishment (on the Day of Judgment) like lying, backbiting, tale-bearing and laying false allegations etc., so that one may protect himself from them.

In this context, you have in your hands ‘*Backbiting: A Cancer of Society*’ which provides a detailed explanation of backbiting with a vast number of examples and also provides an overview (and a brief discussion) about various other enormities. I had initially intended to make a few changes to my published letter ‘*Ghībat ki Tabāḥkārīyān* (Takhrij Shudāḥ)’ so that it could be re-published with some additions and revisions, but then I thought why not make it detailed and add it as a chapter of Faizān-e-Sunnat, Volume 2. In this undertaking, I sought the advice of the panel of scholars of Dawat-e-Islami Al-Madīna-tul-‘Ilmiyāḥ. The Islamic brothers, who were members of this Majlis, helped me and provided me with lots of the material including Quranic verses, stories and narratives and also e-mailed me several examples of backbiting. One of Dawat-e-Islami’s Dār-ul-Iftā Aḥl-e-Sunnat’s Muftī took keen interest in this work. He read this book cover to cover and provided very good guidance and made useful changes, thus providing a scholarly touch to this work. In reality, the writing and compilation of this book along with all my other books and booklets are a result of the blessings derived from the dust of the feet of the scholars of Aḥl-e-Sunnat كَثَرَهُمُ اللَّهُ تَعَالَى, otherwise I know what I am.

Yā Rāb, Lord of Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! All the scholars and Islamic brothers, who have aided in this book ‘*Ghībat Kī Tabāḥkārīyān*’ (in Urdu), grant them an excellent reward. Accept this endeavour of mine, which I find completely devoid of sincerity, for the sake of your sincere servants and make this beneficial for the Muslims. Safeguard me ...¹ and all those, who read this chapter of Faizān-e-Sunnat, Volume 2 in its entirety, from the perils caused by backbiting and provide them an abode in the neighbourhood of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus (the highest level of Paradise), without any accountability.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Longing for Madinah, Baqī, absolution without any accountability & abode in the Neighbourhood of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

14th Ramazan-ul-Mubarak, 1430 A.H. (5th September 2009)

¹ Here Shaykh wrote some (impolite) words to describe his humble self, so we cannot dare to translate those words.

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ة / ه / و	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'ā for reading the book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

'Yā Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the Most Honourable and Glorious!'

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-ʿAlan-Nabī once before and after the Du'ā.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

23 Reading intentions

With the supplication that ‘O Allah عَزَّوَجَلَّ! May the blessing of Faizān-e-Sunnat reign far and wide’, it is narrated from the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

A Muslim’s intention values more than his deed.

(Mū’jam Kabīr, pp. 185, vol. 6, Ḥadīṣ 5942)

Remember the following Pearls of wisdom

1. Without a good intention, no reward is granted for a righteous deed.
2. The more righteous intentions, the greater the reward.

23 Intentions for reading this book

1. Before I start reading this book; I will glorify Allah عَزَّوَجَلَّ,
2. recite Salāt Alan Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ,
3. Ta’awwūz تَعَوُّذُ, and
4. Tasmiyyah. (By reading two lines of Arabic given atop this page, these four intentions shall be acted upon)
5. I will read this book from the beginning to the end to please Allah عَزَّوَجَلَّ.
6. To the best of my ability, I will try to read it whilst in the state of Wuḍu, and
7. I will read it facing the Qiblah.
8. I will look at the Quranic verses, and

9. Aḥadīṣ.
10. Wherever I read the Exalted Name of Allah, I will recite عَزَّوَجَلَّ.
11. And wherever I read the blessed name of the Beloved of Allah عَزَّوَجَلَّ I will invoke Salāt-Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
12. I will try to learn the Islamic Rulings.
13. In case, I do not comprehend anything I will consult with Muslim Scholars.
14. By talking about the pious, I will strive to gain the blessings of this saying of Sayyidunā Sufyān-bin-‘Uyaynah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: عَنْذِ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ: ‘Blessings descend during the mention of righteous individuals (Ṣāliḥīn).’ (*Hilyat-ul-Auliya*, pp. 335, vol. 7, Ḥadīṣ 10750)
15. (On my personal copy) I will underline phrases to highlight important information as needed.
16. (On my personal copy) I will write down important points to remember from this book.
17. To complete reading this book with the intent to gain Islamic knowledge at heart, I will read a few pages daily and be deserving of the reward of attaining the knowledge of our religion.
18. I will try to persuade others to read this book.
19. With the intention of acting upon this Ḥadīṣ: تَهَادَوْا تَحَابُّوا ‘Give gifts to each other, it will enrich affection amongst you.’ (*Muwaṭṭā Imām Mālik*, pp. 407, vol. 2, Ḥadīṣ 1731) I shall buy this book (at least one or whatever number my financial situation allows) and pass out as a gift to others.
20. Whenever I gift them this book, I will try my utmost to give them a time deadline (e.g. twenty five days) to complete reading this book.
21. I will teach those who do not know.
22. I will pass the reward (Iṣāl-e-Ṣawāb) of reading this book to the entire Muslim Ummah.
23. If I spot any Shara’i mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Backbiting

A CANCER OF SOCIETY

Satan will try its utmost to keep you from reading this book, but read it at its entirety.
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will know as to why Satan was not letting you to study.

The excellence of reciting Ṣalāt-‘Alan-Nabi ﷺ

Shaykh Majduddīn Fīrauzābādī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, “When you sit in a gathering (Majlis) and recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, Allah عَزَّوَجَلَّ will designate an angel that will keep you from backbiting. When you depart from that congregation and recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, the angel will keep others from backbiting against you.” (*Al-Qaul-ul-Badī*, p. 278)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Community is backbiting at large

Dear Islamic brothers! The Muslim communities at large are committing the severe sin of backbiting. Whether it is the father or the mother, the brother or the sister, the husband or the wife, the mother-in-law or the daughter in-law, the father-in-law or the son-in-law, the teacher or the student, the employer or the employee, the buyer or the seller, the foreman or the labourer. Similarly, the rich or the poor, the ruler or his subject, the materialist or the spiritual, the old or the young and the ones affiliated with a

religious organization or members of a worldly institution. These days, none of our gatherings are devoid from this heinous act of speaking ill against others because of peoples' habit of unremitting gossip.

Perils of backbiting at a glance

Many people, who appear to be devout, are also indulging in this grave sin. They are seen listening to, smiling at and nodding their heads in acceptance of backbiting. Since backbiting is so commonplace, no one turns a deaf ear that the backbiter, instead of remaining pious, becomes sinner and stands in a line for the inferno of Hell. Presented here are twenty perils of backbiting compiled from the Quranic verses, Ḥadiṣ narrations and the aphorisms of our Shuyūkh (pious predecessors). Glance at these and try to absorb as these may instill a fear in your heart:

1. Backbiting severs the faith.
2. It can cause a faithless end.
3. Furthermore, excessive backbiting is also a major cause for one's supplication not being accepted.
4. Backbiting deprives one from the blessings of Ṣalāḥ and Ṣaum.
5. It erases the good deeds.
6. It devours the good deeds.
7. Even if the backbiter repents, he will still be the last one to enter Paradise.
8. Backbiting is absolutely Ḥarām, a major sin that condemns one to the inferno of Hell.
9. It is worse than fornication.
10. The one, who backbites against a Muslim, is tangled with the sin worse than fornication.
11. If backbiting is submerged in the ocean, the whole ocean would smell foul.
12. Backbiters will be made to eat the dead in the Hell.
13. Backbiting is like eating the carcass of your dead brother.

14. It engenders torment in the grave.
15. On Layla-tul-Mairāj (the night of ascension), the Prophet ﷺ witnessed that the backbiter was eating his own flesh cut from the sides and was peeling his face and chest with his own copper nails.
16. Backbiters will be forced to eat their own flesh.
17. In addition, the backbiter will be resurrected looking like a dog on the Day of Judgment.
18. Backbiter will be monkey of the Hell.
19. Backbiter will be running amuck between the blazing infernos and boiling water seeking death. Even the hell-dwellers will be sick of him.
20. The backbiter will be the first one to enter Hell.

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ
أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

An inspiring Madanī Parable

Şadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'im-ud-Dīn Murādābādī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states on the 823rd page of his (commentary of Quran) *Khazāin-ul-'Irfān* that when the Noble Prophet ﷺ would set out on an expedition he would group one poor person with two rich individuals so that the poor person would serve his rich companions and the rich would in turn feed him. This way all would benefit from each other. Once on a journey, Sayyidunā Salmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ was grouped with two well-off individuals; at one time during the journey, he was unable to prepare food as he had gone to sleep. His companions, therefore, sent him to get some food from the Immaculate Prophet ﷺ. The Noble Prophet's ﷺ chef at that time was Sayyidunā Usāmāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ who did not have any food left, hence Sayyidunā Salmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ had to return empty-handed. When he informed his companions about the situation, they replied,

‘Usāmah has been stingy.’ When those two people came before the Noble Prophet ﷺ he (revealing the unseen by the Will of Allah ﷻ) said, ‘I can see the traces of flesh in your teeth.’ The two replied, ‘We have not eaten any meat!’ The Prophet ﷺ told them, ‘You have just backbitten and the one, who backbites against a Muslim, eats his flesh.’ (*Tafsīr Baghwī, pp. 194, vol. 4*)

Allah ﷻ has stated in the Glorious Quran:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

Do not look out for faults and do not back bite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it! (*Sūra-tul-Hujurāt, part. 26, verse. 12*) [*Kanz-ul-Īmān (Translation of Quran)*]

Why is backbiting Ḥarām?

Commenting on backbiting, Shaykh Imām Ahmad-bin-Ḥajar Makkī Shāfi‘ī رحمه الله العالیین states that the wisdom behind the forbidding of tarnishing one’s character or reputation (backbiting), even if it is the truth to protect, to the highest degree, a believer’s prestige and reputation. This also signifies the importance of preserving other’s rights, reputation and character. Moreover, Allah ﷻ intensified a Muslim’s prestige whilst likening it to the flesh and blood, whereas the backbiting was compared exaggeratedly with the carcass of his brother. Hence, it is stated in the Quran,

أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

‘Would any of you like to eat the flesh of his dead brother? You would abominate it!’

A reason for likening the backbiting of a Muslim’s prestige to eating his flesh is that the victim maunders the same (emotional) pain that he would feel if his flesh were physically cut-off from his body, or maybe more. The wise considers a Muslim’s prestige far more valuable than the flesh and blood therefore like any sane person detests eating human flesh, the wise also detests disparaging of a Muslim’s reputation even more

strongly because it also causes agony for the victim. Also, in order to emphasize on ‘eating the brother’s flesh’, it is not to speak of eating the flesh of brother but it is even unlikely to chew a little. (*Azzawājir-‘un-Atiraft- Kabāir*, pp. 10, vol. 2)

Refuting a contention about backbiting

Precluding to the idea that backbiting should only be Ḥarām in the presence of the one being slandered, Shaykh Imām Ahmad-bin Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَثِيرُ poses a question with an opposing view about backbiting and then goes on to refute it himself. Here it is:

Opposing question: It is understandable that it is Ḥarām to expose someone’s frailties in his immediate presence because that puts the exposed in agony, but why is it Ḥarām if the person (whose flaws are being revealed) is not present, thus he has no pain because he is not even aware of the conversations regarding him?

Refutation: By the use of the word ‘dead’ (مَيِّتًا) (in Sūra-tul-Ḥujurāt, part. 26, verse. 12) this objection is automatically answered. Although this is very despicable yet if the dead brother, who is eaten, does not (seemingly) feel the pain. However if the dead would come to know that he is being eaten, then he would certainly go through much agony. Similarly, if the person disparaged is not present, then he would certainly be hurt if he comes to know that someone spoke ill of him behind his back. (*Azzawājir-‘un-Atiraft- Kabāir*, pp. 10, vol. 2)

Difference between backbiting and calumny

The Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once asked, ‘Do you know what backbiting is?’ They (the Companions) answered, ‘Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم know best.’ Then the Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, ‘Backbiting is that you talk about your brother in a manner which he would dislike.’ Someone then asked, ‘What if that (fault) is found in him?’ He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘If the statement you are making (about his fault) is found in him, you have in fact committed backbiting against him; whereas if that (fault) is not in him, then you have calumniated him.’ (*Saḥīḥ Muslim*, pp. 1397, Ḥadiṣ. 2589)

The renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Shaykh Muftī Ahmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيَّان has stated, ‘Backbiting is to make disparaging remarks that are true and calumny is to lay false allegations and make remarks that are untrue. Backbiting is speaking the truth; however, it is Ḥarām. The abuses are often true but remain profane and Ḥarām. This leads us to the following principle that truth is not always Ḥalāl. The conclusion is that backbiting is a sin and calumny is twice as severe.’ (*Mirāt-ul Manājil*, pp. 456, vol. 6)

Defining backbiting

Shaykh Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيَّان has defined backbiting as ‘Backbiting is to slander someone’s obscure shortcoming in his absence.’ (*Bahar-e-Sharī’at*, pp. 175, vol. 16)

Ibn Jauzī definition of backbiting

Dear Islamic brothers! Sadly, the majority of the population today is not even aware of the definition of backbiting, even though understanding and knowing laws pertaining to backbiting is *Farḍ* (obligatory) upon all Muslims. On page 256 of *Ānsūaun kā Daryā [the 300-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]*, Shaykh ‘Allāmaḥ Abul-Farāj ‘Abdur-Raḥmān-bin-Jauzī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيَّان has stated, ‘You mention your brother in such a manner that would upset him, if he hears or comes to know about it, even if it is the truth. That is to say that you talk bad about or find faults in his personality, intellect, clothes, deeds, the statements that he makes, his lack of practice of the religion, house, means of transportation, children, slaves, and everything that is associated with him. Even saying that his sleeve or shirt is too long is considered an act of backbiting.’ (*Baḥru-Dummu*, p. 187)

What is backbiting?

Shaykh Imām Ahmad-bin-Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيَّان has stated, ‘The revered scholars عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيَّان concur that backbiting is to mention any shortcoming that the person possesses. Whether the fault is in his non-practice of religion, worldly affairs, personality, character, wealth, progeny, spouse, servant, slave, turban, demeanour and mannerism,

attire, smile, lack of common sense, rudeness, politeness and anything related to him. Examples of backbiting about the other's physique are: he is blind, crippled, bald, midget, lanky, and black or yellow etc. Whereas statements such as; he is corrupt, thief, embezzler, tyrant, lazy in offering Ṣalāh, disobedient of his parents would fall under examples of backbiting about the other's irreligiousness.' The Imām has further stated, 'It is said that backbiting is as sweet as dates and as caustic and exhilarating as alcohol.' May Allah عَزَّوَجَلَّ protect us from this evil. May He عَزَّوَجَلَّ fulfil the rights (with His Mercy and Compassion) of those that we may have violated as He عَزَّوَجَلَّ is the only One Who knows the exact number of our violations.' (Azzawājir-un-Atiraft- Kabāir, pp. 19, vol. 2)

Gunah-e-gadā kā ḥisāb kiya who agarchay lākh say hayn siwā

Magar aye 'afoū, teray 'afoū ka tu ḥisāb hay na shūmār hay

*What to say of the accounts of this servant, sins of whom are countless
However, Yā 'afoū Forgiver, Your Forgiveness has no limits and is endless*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Was I an infamous gangster?

Dear Islamic brothers! Sincerely repent from the grave habitual sin of backbiting and make an ardent effort to safeguard your tongue (from sins). In order to attain perseverance in repentance, embrace Dawat-e-Islami's fabulous Madanī Environment and travel in the Madanī Qāfilāh to learn the Sunnaḥ. To seek inspiration and motivation, read the following account that shows the marvels of Dawat-e-Islami:

A Muballigh states that while travelling with a Madanī Qāfilāh in Jumādil-Aulā, 1428 A.H. (June 2008) he reached Okara, Punjab. There, he met a bearded old man crowned with a green 'Imāmah (turban). The old Islamic brother iterated how his amazing transformation took place, 'Before embracing the Madanī Environment of Dawat-e-Islami, I was an infamous gangster in my locality. My addiction to alcohol was so severe

that bottles of booze could always be found in my car. I would always carry a weapon for my safety with the armed bodyguards that would accompany me. Because of my evil actions, people resented me so much that they preferred not to even pass by me.

What caused me to tread on these Madanī Tracks is that the Muballighīn (preachers), who were actively calling people towards righteousness in our area, would try to call on me too, but I was drowned in an abyss of heedlessness. Therefore, instead of answering to their call, I would hold their hand and say, ‘Come sit and have a drink with me.’ Sometimes I would rebuke them, at other times I would reprimand them harshly; despite that adverse reaction, they would still find opportunities to come and try to inspire me.

A long period passed by like this where they tenaciously persisted with their invitations and I kept consistently putting them off. Then, as usual, when the brothers came to me, I thought to myself that these poor fellows had been striving for a long time, why not I lent an attentive ear and listened to what those brothers had to say. Following my heart, I listened to them carefully. (Through) Allah’s عَزَّوَجَلَّ sheer Magnificence, their message pierced my heart. I uttered *Labbayk* (i.e. I am ready), and went along with the brothers to the Masjid. As far as I could recall, that was the first time I had entered the Masjid after attaining maturity.

The company of the devotees of the Prophet and the Sunnah-inspiring Ijtimā’ transformed the dimensions of my heart. Then I began to regularly seek the company of these Islamic brothers and also became a Murīd (disciple) into the Spiritual Sufi order of Ghauš-ul-A’zam (Shaykh Abdul Qādir Jilānī) عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثْرَاء. After I became a Murīd, gradually, my demeanour began to change. I sincerely repented from all my sins, gave up alcohol, began to offer Ṣalāh punctually. I also grew a beard according to the Sunnah, and crowned a green ‘Imāmāh (turban) on my head. People were astonished on that transformation and could not believe how such an evil person could become an upright individual.

Once, it was almost comical when two journalists were astonished to see me as they crossed my path. They confirmed with me as to whether I was the same gangster and wanted to publish my story in their newspaper, but I refused. By the Grace of Allah عَزَّوَجَلَّ, it was the blessings of the righteous Madanī Environment of Dawat-e-Islami that a person as corrupt and decadent as me fostered a change within himself. I began to tread on the path of Ṣalāh and Sunnah and became a respectable person of the community.

Allah عَزَّوَجَلَّ karam aysā karay tujh pay jahān mayn

Aye Da'wāt-e-Islāmī tayrī dhoom machī ho

O Dawat-e-Islami, May Allah عَزَّوَجَلَّ bless you so;

That, around the world, you prosper and glow!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Inspirational efforts led him onto the path of Paradise

Dear Islamic brothers! Did you observe the benefits of sincerity and perseverance in striving to enjoin good? Due to someone's inspirational efforts, one who was trailing on the path of devastation of the Hereafter, changed course and set out on the path to Paradise. All Islamic brothers should call everybody towards righteousness without distinction and hesitation. You never know that a few words you utter may change someone's life and which inturn might engender perpetual reward for you. Enjoining towards good retains many virtues.

Attaining the Šawāb of worshipping one year for every word

Once, the Prophet Sayyidunā Mūsā Kalimullāh عَزَّوَجَلَّ asked Allah عَزَّوَجَلَّ, 'Allah عَزَّوَجَلَّ! What is the reward for the one who enjoins his brother towards good and forbids evil?' Allah عَزَّوَجَلَّ replied, 'For his every phrase, I grant him the reward worth a year's worship and I get Ḥayā in sanctioning him to the torments of Hell.' (*Mukāshifat-ul-Qulūb*, p. 48)

Mujhay tum aysī do himmat Aqā ﷺ

Dūn sab ko naykī kī da'wat Aqā ﷺ

Banā do mujh ko bhī nayk khaṣlat

Nabī-e-Raḥmat Shafi'-e-Ummat ﷺ

*Give me such strength my Master, that I invite all towards righteousness,
Make my manners refined, please, the Intercessor, the Prophet of Mercifulness*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Our homes are like war zones

Dear Islamic brothers! By Allah عَزَّوَجَلَّ, the consequences of backbiting are extremely perilous. Our homes are like war zones and families and communities are falling apart because of this evil. Even many propagators of the religion have built walls of resentment around each other. Alas! How will our feeble flesh bear the severe and terrifying punishment as retribution for backbiting?

Hanging by the chest

Listen carefully! The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us, ‘On Layla-tul-Mi’rāj (the Night of Ascension), I came across such men and women who were hanging by their chests. I asked, ‘Jibril! Who are these people?’ He replied, ‘These are the ones who slander people (with false allegations) in their presence and speak ill against them behind their backs. Regarding these people, Allah عَزَّوَجَلَّ states in the Quran:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝

Woe to every slanderer, backbiter.

(Sūra-tul-Ḥamzāh, part. 30, verse. 1) [Kanz-ul-Īmān (Translation of Quran)]

(Shu’bul Īmān, pp. 309, vol. 5, Ḥadiṣ. 6750)

Nails of copper

The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has cautioned, ‘On Layla-tul-Mi’rāj (the Night of Ascension), I came across such a nation that were scratching their faces and chests with nails made of copper. I asked, ‘Jibril! Who are these people?’ He replied, ‘They used to eat the flesh of humans (backbite) and would tarnish their reputation.’ (Sunan Abī Dāwūd, pp. 353, vol. 4, Ḥadiṣ. 4878)

Indulgence of women in backbiting

The renowned exegetist of the Quran, Shaykh Muftī Ahmad Yār Khān عليه رحمته العتات has expounded on this subject, ‘They were inflicted with the torment of itch. They would scratch and wound their own faces and chest with their sharp and pointy nails that were made of copper. May Allah عز وجل grant us refuge from such punishment as it is indeed severe. What the Prophet صلى الله تعالى عليه وآله وسلم observed with his own eyes will take place after the Day of Judgment.’ He رحمته الله تعالى عليه has further added, ‘Those people used to backbite against and disparaged the reputation of Muslims. Women indulge in these more often therefore they should drive a lesson from this.’ (*Mirāt-ul Manājīh*, pp. 619, vol. 6)

Being fed their own flesh

Dear Islamic brothers! I urge you to reflect about this in solitude. If we cannot even bear a minor itch or a minor cut, then how will we endure the punishment of picking and peeling the chest and the face – as retribution to our indulgence in backbiting and failure to repent from this grave sin? Listen carefully to the following narration about another arduous retribution for backbiting. Sayyidunā Abū Sa’id Khudrī رضي الله تعالى عنه has narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم stated, ‘The night in which I was made to traverse the Heavens, I came across a nation that was being fed flesh severed from their own sides. They were told, ‘Eat, as you used to eat the flesh of your brothers.’ I asked, ‘Jibrīl! Who are they?’ He replied, ‘Master! They used to backbite against people.’ (*Dalail-un-Nabuwwa*, pp. 393, vol. 2); (*Tanbih-ul-Ghāfilīn*, p. 86)

Brother’s carcass will be fed

The Merciful and Compassionate Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘Whoever eats the flesh of his dead brother (i.e. backbites) in this world, (that brother) will be brought close to him on the Day of Recompense and he (the backbiter) will be ordered, ‘Eat his carcass, (just as) you used to eat him alive.’ He will then eat his dead brother’s flesh and moan and cry (because of pain) expressing disgust from his facial expressions.’ (*Mu’jam Awsaṭ*, pp. 450, vol. 1, *Ḥadīṣ* 1656)

The tongue will not burn

Dear Islamic brother! Break away from backbiting and other sinful conversations and indulge in the remembrance of Allah عَزَّوَجَلَّ and the recitation of Na'at of his Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Reap numerous rewards by immersing in the recitation of the Quran, sending Ṣalāt-u-was-Salām-u-'Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Tafsīr) 'Rūḥ-ul-Bayān' cites a Ḥadīṣ Qudṣī: Whoever recites once بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and Sūra-tul-Fātiḥah by joining them together (like this بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ till the end of the Surah) then you be the witness that I have forgiven him, accepted all his good deeds and pardoned his sins and I will not burn his tongue, I will free him from the torment of the grave, the torment of the fire, the torment of the Day of Judgment and from the acute apprehension.' (Rūḥ-ul-Bayān, pp. 9, vol. 1)

Note the proper manner of joining [join the last alphabet Mīm (with Kasrah) of Bismillāh with Lām (with Jāzm) in الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ] as in and then completing the entire Sura-tul-Fātiḥah:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ ﴿١﴾ الرَّحْمٰنِ الرَّحِیْمِ ﴿٢﴾ مَلِكِ یَوْمِ الدِّیْنِ ﴿٣﴾ اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ ﴿٤﴾ اِهْدِنَا
الصِّرَاطَ الْمُسْتَقِیْمَ ﴿٥﴾ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ اُغْیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ ﴿٦﴾

All praise is to Allah, the Lord of the Creation, the Most Gracious, the Most Merciful, Owner of the Day of Recompense. You alone we worship and from You alone we seek help (and may we always). Guide us on the Straight Path. The path of those whom You have favoured - Not the path of those who earned Your anger - nor of those who are astray. (Amen - So be it)

Rihāi mujh ko milay kāsh! Nafs o Shaytān say gunāh

Teray Ḥabīb kā daytā hūn wāsiṭā Yā Rab عَزَّوَجَلَّ

Bay 'adad aur jurm bhi hayn lāta' dād

Kar 'afoū, seh na sakūn gā koi sazā Yā Rab عَزَّوَجَلَّ

Would that I be free of Satan and sins

I supplicate by means of Your Ḥabīb Ya Rab عَزَّوَجَلَّ

Sins are too many to be counted

Forgive! I won't be able to bear the torment Ya Rab عَزَّوَجَلَّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوْبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Deprived of the virtues of Ṣalāḥ

Dear Islamic brothers! One of the problems of backbiting is that it bodes the deprivation of the blessings of Ṣalāḥ and Fasts. This one time when two people completed their Zuḥr or ‘Aṣr Ṣalāḥ, the Knower of the Unseen (Ghayb), the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told them, ‘Both of you do Wuḍu, repeat your Ṣalāḥ, complete your fast and make-up (Qaḍā) of today’s fast by tomorrow.’ They asked, ‘Yā Rasūl-Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why have you ordered us to do this?’ He replied, ‘You have backbitten so-and-so person.’ (*Shu’bul Īmān*, pp. 303, vol. 5, Ḥadiṣ 6729)

Two sayings of the Prophet ﷺ

Dear Islamic brothers! Backbiting is detrimental to worship. Here are two sayings of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that elucidate this point:

1. ‘Fast is armour until it is broken.’ Upon which he was asked, ‘What breaks it?’ He replied, ‘Lies and backbiting.’ (*Mū’jām Awsāt*, pp. 264, vol. 3, Ḥadiṣ. 4536)
2. ‘Fasting is not just abstaining from food and drink. Fasting is to (also) abstain from profane and irrelevant conversation.’ (*Al-Mustadrak*, pp. 67, vol. 2, Ḥadiṣ. 1611)

Does backbiting invalidate the Fast?

Backbiting causes the deprivation of blessings from the Fast and worship. The Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي explains on page 984 of Bahār-e-Sharī’at, Volume 1 [*the publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami*]: ‘The fast is not invalidated by nocturnal emission or backbiting. (*Dur-ru-Mukhtār*, pp. 421, 428, vol. 3) Even though backbiting is a major sin as the Quran likened backbiting to devouring the flesh

of your dead brother and the Prophet ﷺ classified it as a sin ‘worse than fornication.’ (*Mū’jām Awsāt*, pp. 63, vol. 5, Ḥadiṣ 6590) However, the blessings are taken away from the fast. (*Bahar-e-Sharī’at*, pp. 984, vol. 1) On page 996, the Sheikh has further added, ‘Sinful acts such as lies, tale-bearing, backbiting, abusing, vulgarism, and hurting others are generally Ḥarām, moreover, whilst observing fast these acts are even worse and bring a sense of repugnance to the fast.’ (*Bahar-e-Sharī’at*, pp. 996, vol. 1)

Running amuck between scorching water and fire

The Noble Prophet ﷺ, the Sulṭān of the Worlds has warned us, ‘Four types of dwellers in Hell will be running amuck between Ḥāmīm and Jāḥīm (i.e. the scorching water and fire) seeking Weal and Šōūbūr (i.e. destruction). One of them will be eating his own flesh. The hell-dwellers will say, ‘What is wrong with this wretched soul, he is intensifying our suffering.’ They will be told, ‘This wretched person used to eat others’ flesh (backbite) and was a tale-bearer.’ (*Ẓammūl-Ghībāh-li-ibn-e-Abid-Dunyā*, 1426, pp. 89, Ḥadiṣ 49)

Quintessential fear

Dear Islamic brothers! Alas, the arduous torment of Hell! It is imperative that we distance ourselves from backbiting and sins or else we will face extreme hardship. We should have remorse and fear because of our sins. Here is a parable that explains tremendous fear that our righteous predecessors possessed:

‘Once a caravan of ‘Ābidīn (righteous worshippers) set out on a journey. Sayyidunā ‘Aṭṭa رحمه الله تعالى was also a part of the group. Their diligence in worship had caused sunken eyes, swollen feet and weakness. So weak, that it looked as if they had just come out of their graves. One of them fainted during the journey. Despite the fact that it was very cold, he started sweating out of fear. When he regained consciousness, people asked him about the cause of his perspiration, to which he replied, ‘When I crossed this area, the sin that I had once committed here came to my mind and an intense fear of the accountability on the Day of Judgment prickled my heart and I lost consciousness.’ (*Ihyā-ul-‘Ulūm*, pp. 229, vol. 4)

*Kisī kī khāmīyān daīkhay na mayrī ankḥayn aur
Karay zabān na ‘aybūon ka taẓkirah Yā Rab عَزَّوَجَلَّ*

Tu lay na ḥashr mayn ‘Aṭṭār kay ‘amal Maulā عَزَّوَجَلَّ

Bilā ḥisāb hī tu is ko bakhshnā Yā Rab عَزَّوَجَلَّ

Allah عَزَّوَجَلَّ, may I never see others’ deficiency

Nor may I ever talk about their frailty

Allah عَزَّوَجَلَّ, on the scales don’t weigh ‘Aṭṭār’s deeds

May he be forgiven without any accountability

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

You devoured your brother’s flesh

The Companion Sayyidunā ‘Abdullah-bin-Mas’ūd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has narrated, ‘We were in the noble court of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم when a person stood up and left. After his departure, a person started backbiting against him, upon which the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Pick your teeth.’ The person asked, ‘Why should I pick my teeth as I have not eaten any meat?’ The Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘Indeed you have eaten your brother’s flesh (you slandered him).’ (*Mū’jam Kabīr*, pp. 102, vol. 10, Ḥadīṣ. 10092)

16 Examples of backbiting when one departs from a gathering

When some people leave from a gathering, others often slip into backbiting against them. They should learn a lesson from the aforementioned narration. Here are some expressions of backbiting listed to serve as examples:

1. Good riddance, he is gone!
2. We were bored in his company.
3. He argues just for the heck of it.
4. It is his way or the highway.

5. He does not listen to anyone.
6. He thinks he knows it all.
7. Take his talk with a grain of salt.
8. He is always looking for a reason to burst into laughter.
9. He is so full of himself.
10. He is stubborn.
11. Brother! May Allah save us from such individuals.
12. He is BBC.
13. He blurts out everything.
14. Whatever you said in front of him; now watch how it spreads and everyone finds out.
15. Yes brother! Next time he comes, change the topic, because man he is a loudmouth, etc.

عَزَّوَجَلَّ Tū ghībat kī ‘ādat churā Yā Illāhī

Ho bayzār dīl tohmaton chuglion say

عَزَّوَجَلَّ Burī bayīhakon say bachā Yā Illāhī

عَزَّوَجَلَّ Mujhay nayk bandaḥ banā yā Ilāhī!

*From the habit of backbiting, my Allah, May I abstain
From the wicked gatherings, may I restrain
From tale-bearing and accusations, my heart is in disdain
Righteousness and piety, my Allah! May I attain*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللّٰهَ

تُوبُوا إِلَى اللّٰهِ

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Spewed meat

Someone asked Sayyidatunā Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا a question regarding backbiting to which she replied, ‘One Friday, when I woke up in the morning the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to offer Salāt-ul-Fajr. One of my neighbours, an Anṣārī woman from Madinah, came to the house and began to speak-ill (backbite) against some men and women. I also partook in it and began to laugh. Upon the return of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we became silent. The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ covered his nose with a corner of his shawl as he stood in the doorway and ordered, ‘Both of you go rinse your mouthful of water.’ I threw up a lot of (pieces of) flesh. Similarly, the other woman also spewed out flesh. I asked the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as to why I threw up pieces of flesh. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘This flesh is of the person whom you have backbitten.’ (Ad-Dur-rul-Manšur, pp. 572, vol. 7)

23 Expressions of backbiting used amongst women

Islamic sisters should also carefully read to this narration over and over again and give it due consideration. Sadly! When the Islamic sisters sit together, they often indulge in backbiting against other sisters who are not present. Here are 23 examples of such expressions that are commonly used:

1. She is divorced.
2. She has a long tongue.
3. She does not let her husband stay in peace.
4. She is disrespectful of her husband.
5. Well, she is then beaten.
6. She has no decency.
7. It seems that she will only rest after she gets a divorce.
8. She breathes down her daughter-in-law's neck.
9. She treats her daughter-in-law like a maid.
10. She even beats her daughter-in-law.

11. She purposely starves her daughter-in-law.
12. Though her daughter-in-law is sick, she does not let her rest.
13. She quarrels with her neighbours.
14. She is irritable.
15. She is snobbish because of her husband's wealth.
16. She yells at her children.
17. She is so stingy, penny-wise and pound foolish.
18. She acts poor, but has lots of (wealth and) gold.
19. The girl is good mannered but because of her mother her engagement was broken.
20. She is getting older but no one is ready to take her hand in marriage.
21. Her daughter is a teen now, but she does not make her stay home.
22. She got her two daughters married, but did not invite her neighbours, even verbally.
23. She has left her in-laws (after quarrelling with them) and gone back to her parents' house.

Vision of the Prophet ﷺ

Islamic sisters! Sincerely repent from backbiting and protect your tongue from such insinuations. Embrace the Madanī Environment of Dawat-e-Islami to achieve steady persistence in your course of actions against backbiting. Continue to endeavour in the Madanī Activities sanctioned by Dawat-e-Islami and travel in the auspicious Madanī Qāfilah¹ to learn the Sunnah. If anyone were to ask me as to what benefit does Madanī Qāfilah bring to the fore; I would ask them what benefit does it not bring?

¹ It is imperative that a husband or a dependable Maḥram (non-marriageable relative) travel with every sister travelling in the Madanī Qāfilah. Furthermore, Islamic sisters are not allowed to organize Madanī Qāfilah for sisters without getting permission. For example in Pakistan, they need to get approval from 'Majlis of Sisters' at the Pakistan level.

Here is an account that shows the felicities that the Madanī Qāfilāh brings. Read it as it is outpouring with the love of the Prophet ﷺ and put your seal of approval by saying *سُبْحَنَ اللَّهِ عَزَّوَجَلَّ* at the end of the couplet after the parable.

An Islamic sister from Hyderabad (Bāb-ul-Islam, Sindh) has reported that, ‘A sisters’ Madanī Qāfilāh came to my city. I was fortunate to attend the Sunnah-inspiring Ijtimā’ on the second day after the area visit to call people towards righteousness. After the discourse in Ijtimā’ while Ṣalāh Alan-Nabi was being recited, I saw with my very own eyes that the source of Peace for our Hearts, the Prophet ﷺ, wearing a garland of flowers, arrived to the congregation. My tears began to flow involuntarily as I was overwhelmed by the glorious sight of my Beloved Prophet ﷺ. Then, the faith-invigorating sight of the Most Noble Prophet ﷺ vanished and afterwards the Ijtimā’ came to its conclusion.

Mil gaye wo to phir kamī kiyā hay

Dono ālam ko pā līya hum nay

Do we really need anything else?

When we got him, both the worlds we possess

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

You just had some meat

The Prophet ﷺ was once in his abode when some meat was brought before him as a gift. Sayyidunā Zayd-bin-Šābit رَضِيَ اللَّهُ تَعَالَى عَنْهُ was teaching Ḥadīṣ narrations to the Aṣhāb-al-Ṣuffāh next to the Masjid-un-Nabawī. They asked Sayyidunā Zayd-bin-Šābit رَضِيَ اللَّهُ تَعَالَى عَنْهُ if he would ask the Beloved Prophet ﷺ for some meat on their behalf as they had not eaten any meat in days. When he left, they started talking amongst themselves that Sayyidunā Zayd-bin-Šābit رَضِيَ اللَّهُ تَعَالَى عَنْهُ would meet the Prophet ﷺ in the same manner as they would, then why (what authority did he have) would he narrate Ḥadīṣ to them. When Sayyidunā Zayd-bin-Šābit رَضِيَ اللَّهُ تَعَالَى عَنْهُ came into the blessed court of the Prophet ﷺ and iterated the desire of the Aṣhāb-al-Ṣuffāh, the Knower of the Unseen, the Prophet ﷺ told him, ‘Go and tell them that they have just

eaten some meat.’ When Sayyidunā Zayd-bin-Šābit رَضِيَ اللهُ تَعَالَى عَنْهُ relayed the message of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to them, they swore that they had not eaten meat for several days. Sayyidunā Zayd-bin-Šābit رَضِيَ اللهُ تَعَالَى عَنْهُ went back to the holy court and requested again for some meat. The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said the same thing, ‘They just ate some meat.’ Sayyidunā Zayd-bin-Šābit رَضِيَ اللهُ تَعَالَى عَنْهُ came back and relayed the same message. That time all the Aṣḥāb-al-Ṣuffāḥ went to ask the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ themselves. The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You just ate your brother’s flesh and the traces of the meat are still in your teeth. Spit and have a look at the redness of the flesh.’ Thereupon, they did exactly and blood was all over (in their saliva). They all repented, recanted their words, and asked Sayyidunā Zayd-bin-Šābit رَضِيَ اللهُ تَعَالَى عَنْهُ to forgive them.

(*Tanbīh-ul-Ghāfilīn*, p. 86)

Dwellers of Hell eating the dead carcass

Sayyidunā ‘Abdullāḥ-bin-‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw dwellers of Hell on Layla-tul-Mi’rāj (the Night of Ascension) who were eating a dead carcass (of a person). The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Jibrīl! Who are these people?’ Angel Jibrīl عَلَيْهِ السَّلَام replied, ‘They are those who would eat peoples’ flesh.’ The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also saw a person who was extremely red in colour and had blue eyes. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Jibrīl عَلَيْهِ السَّلَام as to who he was. Jibrīl عَلَيْهِ السَّلَام replied, ‘He is the one who severed the legs of the she-camel of Prophet Sayyidunā Ṣāliḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَام.’ (*Musnad Imām Aḥmad*, pp. 553, vol. 1, Ḥadiṣ. 2324)

Eating a dead animal is not easy

Dear Islamic brothers! Backbiting seems very easy but keep this in mind that eating a dead carcass in Hell will not be easy by any means. One cannot consume goat’s fresh raw meat. Sometimes we do not feel like eating meat if it is not well done, or if it does not have enough salt or proper spices or if it is cold. Just imagine! How can one eat, not Ḍabīḥā meat but that of the dead and not of a Ḥalāl animal but of a dead human being. Further, the person with red skin and blue eyes mentioned in the Ḥadiṣ was none other than the infamous wicked Qaddār-bin-Šālif from the nation of Šamūd. He severed the legs of the Sayyidunā Ṣāliḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَام she-camel.

عَزَّوَجَلَّ *Mujhay ghībaton say bachā yā Ilāhī*
عَزَّوَجَلَّ *Gunāḥaun kī ‘ādat chūṛā yā Ilāhī*
Pā-e Murshidī day mua’fī khudāyā
عَزَّوَجَلَّ *Na Dozakh mayn mūjhay ko jalā Yā Ilāhī*
عَزَّوَجَلَّ *Allah, from backbiting, May I am saved*
عَزَّوَجَلَّ *Allah, habit of sins, May it be erased*
Forgive me, for my Murshid’s sake
From fire of Hell, May I be spared

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The pigs and monkeys of Hell

Just glance at the devastating punishment of backbiting. The famous saint Sayyidunā Ḥātim A’sam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ has stated, ‘It has been relayed to us that in Hell the backbiter’s face will be metamorphosed into the face of a monkey, liar’s face will be metamorphosed into the face of a dog and an envier’s face will be metamorphosed into the face of a pig.’
(Tanbīh-ul-Mughtarīn, p. 194)

Four advices

From page 163 of Minhāj-ul-Ā’abidīn [the 344-page publication of Maktaba-tul-Madīnah, the publishing organ of Da’wat-e-Islāmī], following sayings of Sayyidunā Ibrāhīm Adḥām عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى are extracted: ‘I stayed in the company of many saints in the Lebanon Mountains. All of the saints advised me to disperse the following four pieces of advice wherever I go:

1. Whoever eats to the fullest of his appetite will not relish the taste of worship.
2. Whoever sleeps excessively will not have blessings in his lifespan.

3. Whoever seeks only to please the people will be in despair from Allah's pleasure.
4. Whoever excessively backbites and indulges in lots of irrelevant conversations will not die on Islam.' (*Minhāj-ul- 'Aābidīn*, p. 98)

Backbiting is detrimental to the Faith

The Beloved Prophet ﷺ has stated, 'Backbiting and tale-bearing sever the Faith (Imān) as the shepherd cuts the tree.' (*At-Targhīb wat-Tarhīb*, pp. 332, vol. 3, Ḥadīṣ. 28).

The torment for a faithless end

Dear Islamic brothers! From the above Ḥadīṣ, we came to learn that there is a chance that one may lose his Faith, because of indulgence in backbiting. Alas, the one who loses his faith is doomed. Whoever dies on Kufr, when he reaches his grave then he will not be able to correctly answer the questions posed by Munkar and Nakīr. Then the series of terrifying torments will start in the grave.

Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي writes on page 110 of Bahār-e-Sharī'at, Volume 1 [*the 1250-page publication of Maktaba-tul-Madīnaḥ, the publishing organ of Dawat-e-Islami*]: 'At that moment, a herald in the skies will call out that he is a liar. Place a bed of fire for him, clothe him with attire made of fire and open a door towards Hell. The heat and flames of Hell will reach him and two blind and deaf angels will be ordered to punish him. They will have iron goads. If they were to strike a mountain with their iron goads, it would turn to dust. The angels will continuously strike him with their goads. Snakes and scorpions will also torment the person. Hence, his actions will metamorphose into a dog, a bear or any other form and will punish him (as well). (*Bahar-e-Sharī'at*, pp. 110-111, vol. 1)

Damned to Hell forever

Kāfir (infidels) will also be subjected to several torments on the Day of Judgment and eventually, they will be dragged by their heads and thrown into Hell, where they will reside forever. After describing the heart wrenching punishments, Guiding Light of Spirituality, the Scribe of Islamic Jurisprudence, Muftī Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي,

further goes on to say, 'Then, the Kāfir will be placed in a chest of fire, which will be as long as his height. A fire will then be ignited inside the chest which will be locked with a lock of fire. Then, the chest will be put into another chest of fire in which fire will also be lit between the chests. That chest will also be locked. Likewise, the chest will be placed into a third; a fire will be lit and then locked with a lock of fire. At this point, every Kāfir will think that he is the only one in the fire now and this will be the torment on top of all other punishments. This torment will continue forever for him.

When all those destined for Paradise will enter Paradise and only those will remain in Hell that are to dwell in it forever; death will be brought looking like a sheep and placed in between Paradise and Hell. A herald will call the dwellers of Paradise, who will peep fearing that they may be banished from Paradise. Then, the herald will call the Hell dwellers who will peep excitedly thinking that they are being freed from their torment. The herald will then ask them all if they recognize this. They will answer, 'Yes, this is death.' Death will then be slaughtered and it will be called out, 'People of Paradise! Eternity! There is no death anymore. People of Hell! Eternity! There is no death now.' At that time, it will be joy for the heaven-dwellers; whereas sorrow will be for the hell-dwellers.

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ

'We ask Allah ﷻ for forgiveness and we seek the wellbeing of our religion, our worldly matters and of our hereafter.' (*Bahar-e-Sharī'at*, pp. 170-171, vol. 1)

'Aṭṭār hay Īmā kī ḥifāzat kā suwālī

Khālī nahīn jāey gā yeh Darbār-e-Nabī ﷺ say

Preservation of faith, 'Aṭṭār seeks

Empty-handed from Prophets ﷺ court, he will not leave

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Can you hate he who forgoes Nafil?

It has been reported on the authority of Sayyidunā ‘Āmir-bin-Wāṣilāh رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘During the physical life of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a person passed by a community and greeted them with Salām. The people responded to his Salām but when he left, one person from them said, ‘I hate him for Allah عَزَّوَجَلَّ the Exalted. When he, who had left, came to know about the opinion of the other person he approached the court of the Glorious Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and narrated the whole incident and then requested the Beloved of Allah عَزَّوَجَلَّ to summon the other person and ask him why he hates me.

The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called for the person. When he came, the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him about his statement. He affirmed that he did say such a thing. The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, ‘Why do you hate him?’ He replied, ‘I am his neighbour. I want the best for him. By Allah عَزَّوَجَلَّ, I have not seen him offer any Nafil Ṣalāh besides the Farḍ that he offers and Farḍ is offered by the righteous and the wicked.’ The person who had brought the complaint said, ‘Yā Rasūlallah! Ask him if he has seen me delay the fulfilment of any of my Farḍ Ṣalāh, or if he has observed that I have been deficient in the performance of Wuḍu or Rukū’ or Sujūd.’ When the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, he said that he had not seen any deficiency in that regard but he added, ‘By Allah! I have not seen him observe fast other than the fasts of Ramadan; both the righteous and the wicked observe fast in this blessed month.’ To this the person replied, ‘Yā Rasūlallah! Ask him if I have missed a fast in Ramadan or had any shortcoming in the fulfilment of its rights.’ He replied, ‘No, however I have not seen him give anything to the poor besides paying Zakāh (poor-due) nor spending in the path of Allah عَزَّوَجَلَّ. All righteous and wicked people pay Zakāh.’ The complainant asked the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to ask him if he had ever seen any of his shortcomings in paying Zakāh or if he had ever delayed its payment. He replied in the same negative expression. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the person who hated the other, ‘Stand up; he (the complainant) might be better than you.’ (*Musnad Imām Aḥmad, pp. 210, vol. 9, Ḥadīṣ 23864*)

9 Examples of backbiting in Nafil and Mustahab acts

Dear Islamic brothers! Making statements about others regarding their inability or lack of completion of Farāiḍ and Wajibāt (the necessities of religion), without a valid cause, also

falls under backbiting. The same ruling applies to Nawāfil and Mustāhabbāt, because this would also cause distress to the Muslim. Here are nine examples of such statements:

1. He does not offer Taḥajjud.
2. In his entire life, he has never observed fast on the day of ‘Āshūrā.
3. He does not offer Ṣalāt-ul-Ishrāq and Ṣalāt-ul-Ḍuḥā.
4. How will he even offer the Nawāfil of Awwabīn! Go ask him when those Nawāfil are supposed to be offered?
5. He calls the food that is served to the people with the intention of presenting the Ṣawāb to the pious predecessor, a blessing and is always there to eat it; however, he never donates money for it.
6. My boss is a little uptight. He never gives me some time off to travel with the Madanī Qāfilāh.
7. I even asked him to offer Ṣalāt-ut-Taubaḥ as others were offering it, but he still did not.
8. In the congregation to read Quran, he comes at the very end. He might not know how to read the Quran.
9. He comes late to the Na’at recital gatherings, but in time for the meal.

Expressions that profess backbiting

On page 313 of ‘Uyūn-ul-Ḥikāyāt, Volume 2 [the 413-page publication of Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami], a saying of Sayyidunā Ḥārīṣ Muḥāsibī عليه رَحْمَةُ اللَّهِ الْقَوِي is cited, ‘Refrain from backbiting. It is such an evil that a person seeks it amicably and willingly. What do you think of an action that entices you to be disloyal to the one who has favoured you and causes good deeds, earned by you, to be given to those who you slandered until they are pleased because dirḥam and dinār will not come to your aid? Your religion will be taken away from you, equal to the measure of the harm that you caused to a Muslim’s reputation. Therefore, refrain from backbiting, make yourself aware of it and recognize its different forms and how it entraps you.’ He further added, ‘Take this to heart! Indeed some ignorant and naive individuals indulge in backbiting by manifesting their anger on the sins committed by others. They make false

assumptions and are jealous of them. May Allah ﷺ grant us refuge. Satan further misleads these people into thinking that by manifesting their anger; they are actually protecting the faith. They make claims of showing anger by speaking ill and making derogatory remarks against another person, not for personal reasons, but for protecting the religion. The evil of such thought and action is not hidden from the wise.

Even some learned people have been observed to make statements like, 'We are only doing this for their rectification. We are their well-wishers and only want the best for them.' The fact of the matter is that if these people wanted the best for the others they would not have indulged in such an evil action (of backbiting). The thought of giving an advice would not cause them to indulge in backbiting (i.e. they would have taken the route permissible by Islamic law which is to directly advise the one who has made a mistake and not to make a public display of others' faults). Lay this to heart! At times, even the religious and righteous individuals commit backbiting by manifesting expressions that profess astonishment. As for the teachers, leaders and officers, they at times indulge in backbiting by showing compassion for their subordinates and students; with phrases like, 'O man! I feel so sorry for that person that he commits such-and-such evil. I wish he wasn't into those things (i.e. drug addiction).' In reality, these people are not feeling sorry for others, but are actually exposing their faults and shortcomings in the guise of compassion and well-wishing and thus indulging in backbiting. Instead of manifesting such (slandorous) expressions, if they really want the best for the other person, they could directly approach them and make an effort to rectify their behaviour.

Some people have been observed making this point that they are only exposing the faults to another person so that the listener supplicates for him. They think that they are doing a favour but instead they are actually backbiting. May Allah ﷺ protect us from the deceit of Satan and protect us from speaking-ill against other Muslims.' ('Uyūn ul Hikāyāt, pp. 38, vol. 2)

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Afsos marḍ barḥtā hī jātā ḥay gunāḥaun kā

Ho naẓar-e-shifā 'ārḍ aye Sarkār-e-Madīnah ḥay

Sadly, the disease of sins has grown brakeless Prophet please!

Cast a sight of relief upon this helpless

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوْبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting against a child

According to the Islamic law, one is not allowed to backbite against children just as it is impermissible to lie to them. One should not backbite against a child, even if the child is only a day old. Parents should be meticulous about this, neither should they speak ill behind their child's back nor speak bad in front of them. They should avoid phrases like, 'you are arrogant, mischievous' etc.

When is it allowed to backbite against a child?

Shaykh 'Abdul Ḥay Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي writes in his book titled *Ghībat Kiyā Hay*, 'Shaykh Sayyidunā Ibn-e-'Abidīn Shāmī قَدِيسٌ سَيِّدٌ فِي السَّالِي cites a saying of Imām Ibn-e-Ḥajr عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيم, 'It is Ḥarām to backbite against a minor child and an insane person, just as it is Ḥarām to backbite against an adult.' (*Rad-dul-Muḥtār*, pp. 676, vol. 6) 'Shaykh 'Abdul Ḥay Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي further elaborates:

1. Backbiting of a juvenile child, who has attained some level of maturity that he is pleased when praised and displeased when spoken ill off, is not allowed. The same rule applies for someone who is partly insane, as they can also distinguish between their praise and condemnation.
2. Backbiting of an adolescent child or an insane person, who cannot distinguish between their praise and condemnation, is not permissible. As their parents, guardians or heirs would be hurt, if they came to know about it.

Backbiting is permissible against an adolescent child or an insane person who cannot distinguish between their praise and condemnation and has no apparent heirs or guardians. However, it is best to refrain from doing so.' (Because some jurists contend that it is Ḥarām to backbite against an insane person and even a child who is just a day old). (*Ghībat Kiyā Hay* page 20, 21)

17 Examples of backbiting against children

In short, we should refrain from committing backbiting whether it is against someone sane or an insane person, an adult or an adolescent child, an old person or an infant. There could be several instances of backbiting against infants and young children, because people are normally unaware that doing so could lead to sins. Here we present only seventeen examples that can be categorized as backbiting:

1. He urinated on his bed.
2. He has grown, but has not learned any manners yet.
3. He has become a habitual liar.
4. He scratched his younger sister.
5. When we take the young one in our arms, the elder one feels jealous.
6. Both of the young ones tell on each other.
7. The younger one is very intelligent but our eight year old is not as bright in his studies.
8. He pesters his mother.
9. The infant screams at night. She does not sleep at night nor does she let anyone else sleep.
10. My child threw the glass in anger.
11. He has become very grouchy.
12. He has become very sulky in behaviour.
13. He argues at mealtimes every day.
14. He is not too bright in his studies.
15. My elder child pulled her sister's hair and brought her down to the floor.
16. He fights a lot.
17. We get tired of waking him up, but he still does not answer.

Stop your children from backbiting

Normally children are seen backbiting against their siblings and other people in their babyish ways. Parents and elders at home encourage this behaviour by their smiles and laughs. For example, if a child saw someone limping and imitates that person, the parents laugh and smile at their child's actions, thus encouraging him. This leads the children to think that their actions are appropriate, whereas in reality, their mimicking a specific handicapped person constitutes as backbiting under Islamic law. When the father returns home from work at night, the children normally relay the events of their day. It is pleasing to hear their stories, but their story telling normally comprises of many instances of tale-bearing and backbiting against others. Children do not get their sins recorded in their deeds; however, it is the responsibility of the parents to raise them according to Islamic morals and manners. By listening to the children backbite; you are training (wrongly) them to backbite. Thus, the burden of improper upbringing falls upon the parents. When these children grow up, this sinful behaviour will be deeply rooted in their subconscious. Therefore, whenever the child backbites against someone or lies to you, do not let Satan deceive you into smiling at them and encouraging their behaviour. Be solemnly serious and discourage them from their actions. Inform them that backbiting is not a dignified practice. When you continue with the same message over and over again, it will eventually seep into their hearts and minds and they will harbour resentment against backbiting and become pious Muslims.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Seeking justice is not backbiting

Remember, if the child is telling you about his situation not merely to relay his story but to actually (complain and) wants its resolution, then you should listen to him as this is not classified as backbiting. If he does not tell his parents, then whom will he complain to? For example, if he says that my sister has hidden my toy - the parent would then take the appropriate steps to get his toy back to him. Also remember, once the matter has been settled, if the child goes to his mother and tells her in the sister's absence that his sister had hidden his toy and father scolded her and got the toy back for him. Then, this will be considered as backbiting, despite the fact that the children do not get sins on

their record. Normally children ask for justice from those people in the household they are comfortable with. Therefore if someone is not in a position to solve the child's problem then they should refrain from listening to their complaints and should politely divert their attention towards something else.

22 Examples of backbiting committed by children

1. He broke my toy.
2. She snatched my candy.
3. She caused my ice cream to fall on the ground.
4. He scared me by screaming in my ear from behind.
5. She threw a kitten on me.
6. He teases me by saying that I am a bad boy.
7. She tore my book.
8. He pushed me and I fell to the ground.
9. He spoiled my clothes.
10. He ran over my foot with his bicycle.
11. He ruins his clothes.
12. He is a mischievous boy.
13. He tattletales about me to my mother.
14. He lied to our teacher and tricked him into punishing me.
15. He cries when his mother asks him to go to the Madrasa.
16. The child hits her mother.
17. The teacher disciplined him the other day.
18. He is old now, but he still sucks on a pacifier.
19. He always has a runny nose.
20. He loses his pencil every day.

21. He stole money from his father's wallet.
22. The other day my mother put him in time-out.

Do not make false promises to children

On page 159 of Bahār-e-Shari ‘at, Volume 16 [*the 312-page publication of Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami*], it is extracted from Sunan Abū Dāwūd and Al-Bayḥaqī that Sayyidunā ‘Abdullah-bin-‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had come to our home. My mother said to me, ‘Come, I will give you something.’ Hearing this, the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked her, ‘What do you intend to give?’ She said that she had intended to give dates. Upon which the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you had not given anything, it would have been written down as a lie.’ (*Sunan Abī Dāwūd, pp. 387, vol. 4, Ḥadiṣ 4991*)

Did you realize that it is impermissible to lie, even if it is to children? Sadly in the modern era, in order to cajole and pacify children, adults often make false promises which they do not keep like ‘We will buy you a toy’ or ‘We will buy you a toy plane’ etc. Similarly, in order to put fear into the hearts of the children, parents often lie making statements like ‘Bogeyman is coming’ or ‘Big Foot is outside’ etc. Whoever has done this should sincerely repent from their actions.

How a deaf and dumb Qādiānī became a Muslim

In order to develop a Madanī Mindset to refrain from backbiting even against children and to instil the same values into the minds of your children, embrace the Madanī Environment of Dawat-e-Islami. Travel in the Madanī Qāfilaḥ; regularly partake in the Sunnah-inspiring Ijtimā’ and lead your lives according to the Madanī Inā’ māt. Here is a Madanī Parable, read it carefully and appreciate (the Madanī Environment of Dawat-e-Islami):

In the city of Khūshāb (Punjab Province, Pakistan), an Islamic brother, who was deaf and dumb, had repented from his sins and had begun to tread on the path of righteousness by the blessing of the Madanī Environment of Dawat-e-Islami. Another deaf and dumb person, who was Qādiānī, used to live close to his house. The Islamic brother would often call the Qādiānī towards Islam and would advise him that Islam is the only religion that holds the key to the success in this world and the Hereafter and that the true source of

peace of the heart lay in the acceptance of this beautiful religion. The Qādiānī man would take interest in his inspirational words, but would never take the step to accept Islam.

The Qādiānī was going through some rough times and was very distressed about his worldly problems. The Islamic brother invited him to join the 3-Day Annual Sunnah-inspiring Ijtimā' which he gladly accepted. When he reached the site of the Ijtimā' at Seḥrā-e-Madīnaḥ in Madina-tul-Auliya, Multan, he was truly inspired by the countless people wearing green turbans and the faith enlightening sounds of Durūd & Salām. He was so inspired that he abandoned his false religion, repented from Qādiānīyat and accepted Islam. He also took Ba'at (initiation) into the Spiritual Sufi Order of the Great Ghauṣ (Shaykh 'Abd-al-Qādir-al-Jīlānī) رَحْمَةُ اللهِ تَعَالَى and thus became a Qādirī, Razavī.

Daulat-e-dunyā say bay rāghbat mujhay kar dījiye

Mayrī ḥājat say mujhay zāād na karnā māldār

'Ārsā maḥshar mayn āqā lāj rakhnā āp hī

Dāman-e-'Aṭṭār hay Sarkār bay ḥad dāgh-dār

Make me averse to the things of this terrene

Do not grant me more than my needs

On the Day of Judgment, protect my esteem

Woefully tainted are Āṭṭār's deeds

Humiliating a Muslim is a major sin

The Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Indeed, humiliating a Muslim, without a cause, is one of the major sins.' (*Sunan Abī Dāwūd*, pp. 353, vol. 4, Ḥadiṣ 4877)

Harming Allah عَزَّوَجَلَّ and His Prophet ﷺ

Dear Islamic brothers! In reality, a Muslim is the protector of another Muslim's honour. Sadly, in these trying times, things have shifted to the opposite end of the spectrum and Muslims are seeking opportunities to humiliate other Muslims. Muslims are backbiting, tale bearing, accusing and hurting others feelings without any justification. It is stated on page 19 of booklet titled *Zulm ka Anjām* [the publication of *Maktaba-tul-Madinah*, the publishing organ of *Dawat-e-Islami*]:

The matters of the rights of others are very brittle. Sadly, these are daring times. Not only are the laymen infringing upon the rights of the people, but the apparent flag bearers of religion are also oblivious from these matters. Anger rules and so-called ‘righteous and noble’ hurt the feelings of other people. They remain oblivious of the fact that hurting the feelings of a Muslim, without a permissible cause under Islamic law, is a sin and an act that leads one to Hell. Shaykh Imām Ahmad Raza رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has cited a Ḥadiṣ from *Al-Ṭabarānī* on page 342 of *Fatāwā Razawiyyah*, Volume 24, ‘The Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has cautioned:

‘مَنْ أَذَى مُسْلِمًا فَقَدْ أَذَانِي وَمَنْ أَذَانِي فَقَدْ أَذَى اللَّهِ’

Meaning ‘whoever (without a cause that is permissible under Islamic law) harms a Muslim, he has harmed me and the one who harms me, has harmed Allāh عَزَّوَجَلَّ.’

(*Mū’jām Awsāt*, pp. 387, vol. 2, Ḥadiṣ. 3607)

Regarding those that harm Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ has stated in the Quran, Part 22 and Surah Al- Aḥzāb:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

‘Indeed those who trouble Allah عَزَّوَجَلَّ and His Noble Messenger – upon them is Allah’s curse in the world and in the Hereafter, and Allah has kept prepared a disgraceful punishment for them’ (*Sūra-tul-Aḥzāb*, part. 57) [*Kanz-ul-Īmān (Translation of Quran)*]

Sanctity of a believer is greater than the Ka’bah

The Seal of Prophethood, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the Ka’bah and said, ‘A Momin’s sanctity is greater than yours.’ (*Sunan Ibn Mājah*, pp. 319, vol. 4, ḥadiṣ. 3932)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Defining a perfect Muslim

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

‘A Momin is he from whose hands and tongue other Muslims are safe.’

(*Saḥīḥ Bukhārī*, pp. 15. vol. 1, Ḥadiṣ. 10)

Fear of losing one's Faith

Dear Islamic brothers! An ideal Muslim is the one who does not swear with his tongue, does not pass bad remarks about someone unless justified by Islam. An ideal Muslim does not backbite against anyone, does not label anyone as stupid, does not reveal other's faults, does not harm anyone and refrains from hurting other's feelings. In addition, a Muslim abstains from physical violence and does not criticise anyone just for the sake of criticism. Whoever does not possess the qualities stated above, but instead hurts others in various ways; physically abuses others, signals with his eyes in a way that hurts others and everyone is fed up with him then he cannot be an ideal Muslim. His faith is weak in his heart and he is very likely to be overpowered and deceived by Satan near his death. Satan might even sway him away from the true path, so he will be away from Paradise and on the path towards Hell مَعَادِ اللَّهِ عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ grant us refuge from such evil.

On the other hand, if a Muslim has firm faith, harbours true love of Islam in his heart, carries qualities and actions of piety, does not have the burden of violating the rights of others; then in that case the deceptions of Satan will not affect him. With Allah عَزَّوَجَلَّ mercy, the strength of his faith will invigorate (the heart), an angel will drive Satan away, and safeguard the Muslim from his deceptions, thus the Muslim will die with Īmān. Satan will be disgusted and deranged and will yell and cry (at his own failure).

Zindagī aur maut kī hay yā Ilāhī kashmakash

Jān chalay tayrī raḍa par baykas wa majbūr kī.

It is a struggle between life and death,

For this helpless, may Allah be pleased when this soul departs

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

تُوبُوا إِلَى اللَّهِ
أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Repentance from disbelief

Dear Islamic brothers! In order to rid from the habit of backbiting and to make a habit of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. Lead your life according to the guidelines of Madanī Inā'māt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn in (the back cover) to the representative of Dawat-e-Islami within the first ten days of the new Madanī (Islamic) month. Also take part, from beginning till the end, in the weekly Sunnah-inspiring Ijtimā'. For your persuasion, here is a firsthand account of a Madanī Parable that has been relayed by an Islamic brother from the area of Latifabad, in the city of Hyderabad (Bāb-ul-Islam, Sindh, Pakistan):

Due to the company of a certain group of people, I had many misconceptions due to which, I would argue at home against gatherings where food is served with the intent of presenting the Šawāb and celebrating Maulūd - the Blessed Birthday of the Prophet ﷺ. This went on for about three years. Before that, I used to love reciting Ṣalāt-‘Alan-Nabī (Salutations and Peace upon the Noble Prophet ﷺ), but due to the evil effects of the company, I completely lost the passion to recite it. One day while reading, I came across the virtues of reciting Ṣalāt-‘Alan-Nabī ﷺ, and my passion was rekindled and I began to recite Durūd regularly and extensively. Once, I went to sleep while reciting Ṣalāt-‘Alan-Nabī ﷺ and by the Grace of Allah عَزَّوَجَلَّ, I saw the Green Dome (of the Prophet’s ﷺ Shrine) in my dream and I involuntarily uttered ‘الْقُدُوسُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ’. When I woke up in the morning, I felt a commotion stirred up within my self. I began to question as to which path was the righteous and true path. Fortunately, I was invited to travel with the Madanī Qāfilah that was visiting a Masjid in our neighbourhood. My state of confusion and the quest for the right path, lead me to travel with that Madanī Qāfilah. During the journey, I had wrapped a white turban around my cap but my companions of the Madanī Qāfilah crowned with the green turbans, neither criticised or ridiculed me nor alienated me. In fact, the Amīr of the Qāfilah

introduced the Madanī Inā'māt to me and advised me to act upon them. After thoroughly reading the Madanī Inā'māt booklet, I was astonished to discover such Madanī Pearls of training that I had never read anything like before in my entire life.

With the blessing of the Madanī Inā'māt and the company of devotees of the Prophet, I attained the Mercy of Allah ﷺ. I gathered all the companions of the Qāfilāh and declared that until yesterday I harboured many false believes, but today I make you my witness that I repent from such false beliefs and intend to embrace the Madanī Environment of Dawat-e-Islami. The Islamic brothers showed their happiness on my action. The next day, I bought some sweet Miṭhāi dessert and served it with my own hands as Iṣṣāl-e-Šawāb to Shaykh Abdul Qādir Jīlānī رحمه الله. Before the travel in the Qāfilāh, I had a respiratory disease for 35 years because of which every night was agonizing. I also had pain in my right wisdom tooth which caused problems when chewing. Both the problems were cured by the blessings of the Qāfilāh. I bear witness with absolute certainty that the beliefs of Ahl-us-Sunnah-wal-Jamā'ah are correct and I strongly believe that the Madanī Environment of Dawat-e-Islami is favoured by Allah ﷺ and His Beloved Prophet ﷺ.

Chāey gar Shayṭanāt to karen daīr mat

Qāfilay mayn chalay Qāfilay mayn chalo

Suhbat-e-bad may paṛ kar 'aqīdah bigaṛ

Gar gaya ho chalayn, Qāfilay may chalo

If Satan has overpowered you, do not delay

Let's go to Qāfilāh, let's go to Qāfilāh

If bad company has implanted false believes

Let's all go, let's go to Qāfilāh

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Emphasis on staying away from the misguided

Dear Islamic brothers! What magnificent felicities are entailed in travelling with the devotees of the Prophet in Da'wat-e-Islami's Madanī Qāfilāh. The fact of the matter is that he was led astray by the company of misguided friends but due to the grace of reciting Ṣalāt-'Alan-Nabī extensively, that fortunate person not only travelled in the

Madanī Qāfilāh, but also found guidance and the right path. We should always abstain from the company of the misguided deviants as well and seek only the company of the devotees of the Prophet because the company of the misguided is detrimental for one's Īmān. The Prophet ﷺ has laid great emphasis to refrain from establishing friendships and relationships with the misguided. Hence, the Sulṭān of both worlds, the Most Noble Prophet ﷺ has stated, 'Whoever greets a deviant with Salām or meets him graciously or deals with him in a manner which makes him happy; that person has desecrated that which Allah عزوجل has revealed upon Muhammad ﷺ.'
(*Tarīkh-u-Baghdād*, pp. 262, vol. 10)

The Most Dignified Prophet ﷺ parted these guiding words of advice, 'Whoever respected a deviant, he has helped in bringing down the religion.' (*Mū'jām Awsāt*, pp. 118, vol. 5, Ḥadīṣ. 6772)

My master, 'Alā-Ḥaḍrat, (Imām Ahmad Raza) رحمه الله تعالى عليه has stated on page 184 in Fatāwā Razawiyyah, Volume 21: It is impermissible for the Sunnis to mingle with people of other religions, especially if the deviant is in a position of authority and the Sunni is subservient. قال الله تعالى (meaning Allah Almighty says):

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

'And if the devil causes you to forget, then do not sit with the unjust after remembering.'

(*Sūrah-e-Ana'am*, part. 26, verse. 12) [*Kanz-ul-Īmān (Translation of Quran)*]

The Merciful Prophet ﷺ said, 'Stay away from them and they stay away from you, lest they may lead you astray and put you in disarray (about your faith).'
(*Al Adāb al Mufrad, Muqadamah*, pp. 9, Ḥadīṣ. 7)

A misguided person as your teacher

My master, 'Alā-Ḥaḍrat, Imām of Aḥl-u-Sunnah, Maulānā, Ash-Shāh Imām Ahmad Raza Khān رحمه الله تعالى عليه has strictly emphasised the impermissibility of seeking religious and worldly education from a misguided person. Thus, he writes, 'The Company of the people of other religion is fire. Many mature, intelligent and even knowledgeable individuals have been lead astray from their faith. 'Imrān-bin-Ḥaṭṭān's case is well known. During the era of

the Tāba'iin, he was a Master of Ḥadīṣ. He married Khārījī woman and in her company, **مَعَازِ اللَّهِ عَزَّوَجَلَّ**, he became a Khārījī. When he married her, he had claimed that he wanted to convert her to Sunni Islam.' (Those people, who in their false pretence, consider themselves *well-grounded* in their Sunni believes and brag that no one can waver their faith - their strong foothold - should learn a lesson from the Shaykh's advice).

My master, 'Alā-Ḥaḍrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** further goes on to say, 'If only the company bore such disastrous results (for such a great master of Ḥadīṣ), then how detrimental would it be to take a deviant as your teacher? The influence of the teacher is often swift and long lasting. Therefore, only those people will give their children to the deviant misguided teachers who do not really care about religion and are oblivious if their children get misguided.' (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 692, vol. 23)

Maḥfūẓ Khudā rakhnā sadā bay adaboon say

Aur mujh say bhī sarzad nah kabhī bay adabī ho

*Allah **عَزَّوَجَلَّ**, Save me from the blasphemers
and may I never commit an act of blasphemy, ever*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Horridifying state of the grave

It has been narrated on the authority of the companion Sayyidunā Abū Umāmah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that the Most Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** visited Baqī (the graveyard of Madinah) and stood close to two graves and said, 'Did you bury so-and-so person?' The companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** answered, 'Yes, 'Yā Rasūlallāh! Then, (with the ability granted by Allah **عَزَّوَجَلَّ**, imparting the Knowledge of the Unseen) the Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'Just now, so-and-so person was made to sit (in grave) and was beaten.' Then he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** continued, 'By the One under whose dominion is my soul! He was beaten so severely that all his body parts have separated and a fire has been ignited in his grave and he

screamed, which all creatures except humans and jinns heard. If you did not harbour discord in your hearts and did not talk a lot, you would also hear what I heard.’ Then he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Now, the other one is also being punished.’ Then he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم further continued, ‘By the One under whose dominion is my soul! He has been beaten so severely that each of his bones has separated. Fire has been ignited in his grave. He also screamed in such a manner that all the creatures except humans and jinns heard. If you did not harbour discord in your hearts and did not talk a lot, you would also hear what I heard.’ The Companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ asked, ‘Yā Rasūl-Allah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, what were their sins?’ The Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, ‘The first one did not guard from urine and the other one would (backbite) eat the flesh of others.’ (*Šarīḥ-ul-Sunnah, Lītabārī, 1405, pp. 29, Ḥadīṣ 40*)

Muslims be fearful!

Dear Islamic brothers! The above narration has many pearls of wisdom for those who do not refrain from backbiting and fail to guard themselves from the speckles of urine. Even those who get themselves and their clothes impure (from drops and speckles of urine) after urinating should take heed and fear Allah عَزَّوَجَلَّ. The Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘Guard yourself from urine, usually the torment of the grave is because of it.’ (*Sunan Dār Quṭnī, pp. 184, vol. 1, Ḥadīṣ 453*) Here is another parable that elaborates on this very issue.

Calls from grave of a person who did not safeguard himself from urine

On page 187 of ‘Uyūn-ul-Ḥikāyāt, Volume 2 [the 413-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami], it is narrated that Sayyidunā ‘Abdullah ibn-e-‘Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا said: Once during a journey, I came across a graveyard that existed from the time of ignorance (Jāhiliyyah). Suddenly, a dead rose out of his grave. He was shackled with a chain of fire around his neck. I had a container of water. When he saw me, he said ‘O ‘Abdullah! Give me a sip of that water to drink.’ I thought to myself that since he called me by my name, either he knows who I am or he is referring to me as *Abdullah* as it is customary amongst Arabs (for addressing any unknown person). Then suddenly another man rose from that very grave and said to me, ‘O ‘Abdullah! Do not give any water to this disobedient. He is a Kāfir.’ The latter then dragged him back to his grave. I spent the night at a dwelling of an old woman. A grave lay right next to the house. I heard the following statements from that grave شَنْ وَمَاشَنْ؟ بَوْلٌ وَمَا بَوْلٌ؟ ‘Urine, what is urine?

Vessel, what is vessel?’ Later, I asked the old woman about the voice from the grave. She said, ‘The grave belongs to my husband. He is being punished for two wrongdoings. One, while passing urine he would not guard himself against the speckles of urine. I would often tell him, ‘Shame on you! Even a camel spreads its legs when urinating in order to guard against its urine, but you are so careless.’ My husband would not pay attention to my warnings. Since his death, this voice continues to sound from his grave.’ I asked the old woman, what about **شَنْ وَمَا شَنْ؟** ‘Vessel, what is vessel?’ She replied that once a thirsty man came and asked him for water. He told him (pointing towards an empty water container), ‘Go drink water from that container.’ The thirsty person leaped towards the vessel to quench his thirst, but found it empty. Due to the severity of his thirst, that man fainted and fell to the floor and passed away. Ever since my husband has died, this voice continues to come from the grave every day, **شَنْ وَمَا شَنْ؟** ‘Vessel, what is vessel?’ Sayyidunā ‘Abdullah ibn-e-‘Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا**, further goes on to say that I relayed this whole story to the Most Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** upon which he ordered me not to travel alone.’ (*‘Uyūn ul Hikāyāt, pp. 307, volume 2*)

A limb for a sin

Dear Islamic brothers! No matter how minor or small a sin may seem, if Allah **عَزَّوَجَلَّ** brings us to justice, and then we will not be able to bear its retribution. Instilling a fear into the heart and minds, Shaykh Sayyidunā ‘Abdul Wahhāb Sha’rānī **مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ النَّوَوِي** has cited the following saying of Sayyidunā Yūnus-bin-‘Ubaīd **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**, ‘The hand is severed as retribution for stealing a minimum of five Dirhams (ten dirhams according to the Ḥanafī School of Jurisprudence). There is no doubt that the smallest sin you commit is worse than stealing five dirhams, therefore for each sin that you commit a limb will be severed in the Hereafter.’ (*Tanbīh-ul-Mughtarīn, p. 172*)

A terrifying depiction of the hour of death

Dear Islamic brothers! Indeed the anxiety of the trials in the grave is very discomfoting. Who knows when death will come our way and take us through to the solitary grave. Even the very thought of the tribulations, at the time of death, is heart-wrenching; on top of that how will we bear the punishments, if Allah **عَزَّوَجَلَّ** and His Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** are displeased?

Here is my master, Ā'lā-Haḍrat, Imām of Ahl-u-Sunnah, Maulānā, Ash-Shāh Imām Ahmad Raza Khān عَلَيْهِ الرَّحْمَةُ depiction of the hour of death and agonies of the deceased, 'The soul, feeling the fresh flavour of death - the shocks of death, the weakest of which is like a hundred strikes of a sword pain, which is more agonizing than a thousand strikes of a sword. In fact, the sight of the Angel of Death عَلَيْهِ السَّلَام alone is more painful than a thousand strikes of the sword. That will be a new place - utter seclusion - a horrifying sense of helplessness - then the startling arrival of the Nakīrayn (i.e. two angels Munkar and Nakīr) - the exhibition of those hideous and fearsome faces which would leave one aghast, even if seen in the presence of thousands of people - black face - boulder-sized, big blue eyes, glistening like shiny metal-breath, like raging flames - long sharp-pointed teeth, like the long horns of cattle; long entangled hair dragging on the floor. The gigantic physique of the angels is yet another torment, their shoulders - miles apart; the sledgehammer in their hands - so heavy that if one community of humans and jinns gathered to lift it they would be unable to do so - the thundering voices - announcing their arrival into the grave by ripping the terrain with their teeth. As if all these ordeals were not enough, as soon as they come they will prop the dweller up and will grant no time and in stern voice and rebuking tone, take the test etc.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ اِرْحَمْ ضَعْفَنَا يَا كَرِيمُ يَا جَمِيلُ صَلِّ وَسَلِّمْ عَلَى نَبِيِّ الرَّحْمَةِ
وَالِهِ الْكَرَامِ وَسَائِرِ الْأُمَّةِ آمِينَ آمِينَ يَا اَرْحَمَ الرَّاحِمِينَ.

'Allah عَزَّوَجَلَّ is Sufficient for us - and what an excellent (and reliable) Trustee (of affairs).

Compassionate! Have mercy on our feebleness. The Excellent One! Send Your Peace and Blessings upon the Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his honourable descendents and upon the rest of his Ummat (nation.) The Most Merciful, accept this (Du'ā), please accept.' (Fatāwā

Razawiyyah (Jadīd), pp. 934-937, vol. 9)

Khaṛayn hayn Munkar Nakīr sar par na koi hamī na koi yāwar

Batā do ākar meray Payambar kay sakht mushkil jawāb mayn hay

*I am helpless, yet Munkar and Nakīr are breathing down my neck
You are my helper and defender Oh Prophet, as I am in great trial and test*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

تُوبُوا إِلَى اللَّهِ
صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mental stress and confusion relieved

In order to get rid of the habit of backbiting and listening to it and to develop a habit of offering Ṣalāh and practicing the Sunnah; always keep your self attached to the righteous Madanī Environment of Dawat-e-Islami. Travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the hereafter, transform your deeds in accordance with principles laid out in the Madanī Inā'māt. Fill in the booklet and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī (Islamic) month. Attend the Sunnah-inspiring Ijtimā' and there undertake the opportunity to listen to the sermon attentively.

Here is a Madanī Parable for your inspiration, which is a summary of a letter written under oath by an Islamic brother from Bāb-ul-Madīnah, 'I was a student at Dāwūd Engineering College and was very 'confused' because of the company of the misguided and deviant friends. I was unable to ascertain as to which the right path was. Two years passed by in this bewilderment. Then, one day I met a brother whose demeanour and character really inspired me. This devotee of the Prophet, had crowned a green turban on his head, adopted white attire and had an enlightened face due to his devotional worship. Trying to call me towards righteousness, he personally invited me to the 3-Day annual congregation to be held in Madīna-tul-Auliya Multan, (Pakistan). I was so impressed by him that I could not refuse and ended up travelling to the Ijtimā'. Witnessing the largest congregation of Muslims after Hajj - the sheer number of people there - really opened my eyes and my heart testified that this is indeed 'the true path' leading to Allah ﷻ. On the last day, I was appalled after listening to the inspiring speech on the topic of "Allah's Hidden Decree". Then Du'ā after the sermon, truly penetrated my heart and it changed my life.

I was an animal before but Dawat-e-Islami's Madanī Environment made me a human. I now find a passion and eagerness to commit righteous deeds and have grown a fist-

length beard and intend to memorize the whole Quran. Another important thing is that before attending the annual congregation at Seḥrā-e-Madinaḥ in Madina-tul-Auliya, Multan both of my parents' arms were paralyzed and they could not move their arms at all. By the blessing of Du'a asked during the Ijtimā, their paralyzed arms were cured.

*Terā shukr Maulā diyā Madanī Māḥaul
Na chuiay Khuda kabhi bhi Madanī Mahaul
Khudā kay karam say Khudā ki 'aṭā say
Na dushman sakega chura Madanī Mahaul*

*I am grateful Oh Allah that I am associated with this Madanī Māḥaul
Oh Allah, may I never ever leave this glorious Madanī Māḥaul
With the Mercy of Allah and the Grant of Allah
The enemy will not be able to lead me astray from this Madanī Māḥaul*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Attend Ijtimā' with the intent to gain rewards

Dear Islamic brothers! Did you realize the Madanī Attire and the individual efforts to call others to righteousness were effective in aiding the seeker in finding the true path? Furthermore, did you also notice that in the Madanī Parable, at times, worldly problems like unemployment or sickness can be resolved by the blessings of attending Dawat-e-Islami's Sunnaḥ-inspiring Ijtimā'? However, in addition to seeking resolutions for worldly problems before attending the Ijtimā' one should also make intentions to seek knowledge and to reap good deeds for the Hereafter.

Two causes of punishment in the grave

Companion Sayyidunā Abī Bakraḥ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has stated, 'I was walking along with the Merciful and Compassionate Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was holding my hand and another man was on the left of him صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. We came across two graves upon which the Beloved of Allah عَزَّوَجَلَّ, the Light of Prophethood, Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم informed us, 'Both of them in the graves are being tormented and they are not being

tormented due to something major. Which one of you would bring me a branch?’ We both tried to precede each other and I beat him in bringing back a branch.

Then Prophet ﷺ sheared it along the length in two halves, planted one on each grave and declared, ‘Torment of both will be alleviated till these dessicate (dry out) and they are being punished because of backbiting and urine.’ (*Musnad Imām Aḥmad*, pp. 304, vol. 7, Ḥadiṣ 20395)

The Prophet ﷺ possesses the Knowledge of the Unseen

Dear Islamic brother! Did you see that the two causes of the torment of the grave are committing backbiting and not guarding against the speckles of urine? Alas! Our feeble bodies cannot even bear a minor scratch, a prick of a thorn, the heat of the sun or a little fever. Allah عَزَّوَجَلَّ! We seek Your forgiveness from the impurity of the speckles of urine on our clothes or body and we repent from backbiting, tale bearing and all major and minor sins. Dear Lord, be eternally pleased with us and grant us forgiveness without any accountability. From the aforementioned account we also came to learn that the Beloved Prophet ﷺ possesses ‘Ilm-ul-Ghayb - Knowledge of the Unseen – granted to him by Allah عَزَّوَجَلَّ, which is why he saw the punishments in the grave as expressed in the Ḥadiṣ text. My master, A’lā Ḥaḍrat, Imām of Aḥl-e-Sunnat, the Reviver of Religion, Maulānā Ash-shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has expressed this in *Ḥadāiq-e-Bakhshish*:

*Saray ‘arsh per ḥay teri guzar, dil-e-farsh per ḥay terī nazar
Malakūt-o-mulk myn koi shay nahyn, woh jo tujh pah ‘ayān nahī*

*Heights of the throne is your walkway; bottom of the earth is in your vision
Neither the angels nor anything in the universe is such that it is concealed from your sight*

Being punished in the grave

The Knower of the Unseen, the Noble Prophet ﷺ approached a grave in which the dweller was being punished. The Prophet ﷺ informed, ‘He is being punished because he would eat the flesh of other people (backbite.)’ He then called for a fresh twig, planted the twig on the grave and said, ‘I am hopeful that until this twig remains fresh, his punishment would be lessened.’ (*Mū’jām Awsāṭ*, pp. 35, vol. 2, Ḥadiṣ. 2413)

It is Mustahab to put flowers on the grave

Dear Islamic brothers! Both the aforementioned narrations mention indulging in backbiting and not guarding against the speckles of urine as the causes of punishment in the grave. Every Muslim should lead their lives carefully. Regarding the planting of the twig on the grave as mentioned in both the narrations above, the renowned exegetist of the Quran, Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ عَلَيْه has stated in his famous book Jā-ul-Ḥaqq, Volume 1, Page 240-41: It is relayed that the punishment will be lessened until the plant's branches stay fresh because they will do Tasbīḥ (Glorify Allah عَزَّوَجَلَّ). Imām Nawavī has stated: Based on this narration, the scholars contend that recitation of Quran near the grave is a Mustahab (rewarding) act because reciting the Quran is more auspicious than doing Tasbīḥ (Glorification of Allah).

It is stated in Ṭaḥṭāwī-'Alā-Mirāqiyul-Falāḥ on page 364, 'Based on this Ḥadīṣ, some of our contemporary colleagues have declared in their Fatwā verdict that it is a Sunnah to place perfume and flowers on the grave as it is customary amongst Muslim. Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further added: From the elaborations of the Masters of Ḥadīṣ and the classifications of the Fuqahā, we learn two things: Firstly, that it is permissible to place any fresh green part of a plant on any Muslim's grave. The Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself placed the (fresh green) branches on the graves of those who were undergoing punishment. Secondly, that the Tasbīḥ of these branches caused the mitigation of the punishment. Therefore, if we place fresh plants and flowers on the grave, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ it will benefit the deceased in their graves. Actually the wisdom in leaving the top of the grave un-bricked is so that green grass grows there with rain water and its Tasbīḥ relieves the punishment.

Hay kon kay jo giryāḥ karay Fātiḥah ko āye

Barsāye kon qabr pay baykas ki bhāran phūl

Who will recite Quran and pray for grace for the powerless

Who will spray flowers on the grave of this helpless

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Backbiting is severer than fornication

Mustafa ﷺ, the Centre of Mercy, the Shining Light of Guidance, the Noble Prophet ﷺ said:

الْغَيْبَةُ أَشَدُّ مِنَ الزَّانَا

‘Backbiting is severer than fornication.’

People asked, ‘Yā-Rasūlallāh ﷺ! Why is that?’ The Prophet ﷺ replied, ‘A person fornicates then he repents, Allah عَزَّوَجَلَّ accepts his repentance. Whereas the repentance of the backbiter will not be accepted until the person he slandered forgives him.’ (*Shu’bul Īmān*, pp. 306 vol. 5, Ḥadiṣ. 6741)

Similarly, Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has relayed, ‘The fornicator repents, but there is no repentance for the backbiter.’ (*Shu’bul Īmān*, pp. 306 vol. 5, Ḥadiṣ. 6742)

I thought you had slandered

A young man came to Sayyidunā ‘Abdullah-bin-Mubārak رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ and informed the Shaykh that he had committed a major sin and that he was too embarrassed to reveal his sin to him. After some time he told the Shaykh, ‘I have fornicated.’ The Shaykh replied, ‘I thought that perhaps you had indulged in backbiting.’ (*Taḏkirat-ul-Awliyā*, p. 173)

When backbiting worse than fornication

Dear Islamic brothers! Did you observe the perils that backbiting entails? Keep in mind, that backbiting is worse than fornication only when it does not include the violation of people’s rights. Similarly, the act of backbiting becomes an infringement on peoples’ rights only when the victim being slandered becomes aware that you spoke against him. Once that happens, then it is not sufficient to only repent, but one has to seek that person’s forgiveness as well. Otherwise, if they do not find out then only repentance is sufficient.

An informative Fatwā regarding sins like backbiting

Here is an informative Fatwā verdict regarding grave sins such as backbiting etc. as relayed in Fatāwā Razaviyyah, Volume 21 and pages 162-163:

Question: What is the degree of severity of sins of an individual who indulges in backbiting and lying, especially those false statements which cause discord amongst Allah's ﷻ creation? Sometimes these untrue statements result in scuffles or even dissolution of relationships between two friends, husband and wife, father and son, and mother and daughter. Correspondingly, to stay in curious inquisition to find faults and short comings of fellow Muslims, furthermore, publicizing faults based on one's mere speculations and suspicions after stumbling upon some remote evidence of someone's sin which that person might have committed in private? Is the person indulged in such sins worthy of Allah ﷻ and His Prophet's curse? Is this person sinful? Are these sins greater, equal, or menial (in severity) in comparison to fornication? Please provide a detailed answer with satisfactory proofs. **بَيْنُوا ثَوَابَكُمْ** 'Please reply and gather virtuous reward'.

Answer: All of these are major sins worthy of damnation and the one who commits such acts is a sinful person. It is narrated in a Ḥadīṣ:

الْغَيْبَةُ أَشَدُّ مِنَ الزِّنَا

‘Backbiting is even more severe than Zinā.’

(Mū'jām Awsāṭ, pp. 64, vol. 5, Ḥadīṣ. 6590)

It is obvious that killing a true believer (*Momin*) is a greater sin than backbiting. Allah ﷻ says:

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

‘... Mischief is more grievous than killing.’

(Sura-tul-Baqarah, part 2, verse. 191) [Kanz-ul-Īmān (Translation of Quran)]

False statements which cause discord amongst Allah's عَزَّوَجَلَّ creation are far worse than killing a true believer.

These sins (of backbiting, murder, and causing discord) are all related to people's rights. Why backbiting is considered more sinful than fornication is because people's rights are not infringed during.

A lie, which is uttered without a valid cause under Islamic law but causes no harm to anyone, cannot be considered as being equivalent to fornication. A harmless lie is a minor sin under Islamic law, and is considered as a major sin, only after the person is defiant on committing it. وَاللَّهُ تَعَالَى أَعْلَمُ 'And Allah, the Exalted, knows'. (Khān A. R., *Fatāwā Raḍāwiyyah (Jad īd)*, pp. 162-163, vol. 21)

*'Pīchā merā ghībat kī muṣibat say chuṛā day
Her bāt sanbhāl kar karūn, taufīq Khudā day'*

*May I kick off the habit of backbiting Provide such
assistance that every word I utter is carefully evaluated*

Fornication is not a minor sin

Dear Islamic brothers! Do not let Satan deceive you in believing that fornication is a minor sin. By Allah عَزَّوَجَلَّ, this is definitely not the case. Always keep this in mind that if somebody commits a sin, then it turns into a major sin. Fornication is not a small sin; in fact, it is classified as one of the major sins. Read about the punishments and torments associated with fornication and tremble with the fear. Try to imagine the gravity of these punishments as you read them and bear in mind that this is the punishment for fornication. The torments for backbiting would be much more severe. Just imagine and let it be an admonition for you.

Two snakes will pluck and eat

Sayyidunā Masrūq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrated, 'Whoever engages in stealing, drinking (alcohol), or Zinā; when he dies, two snakes will be assigned on him, who will keep plucking away his flesh and eating it.' (*Sharah-us Ṣudūr*, p. 172)

Chests of Hell

It is relayed that some people in Hell will be confined in chests made of fire. When they request for relief, their chests will be opened and the flames will reach the people of Hell, who will then proclaim simultaneously, ‘O Allah ﷻ! Disgrace these people in the chests. They controlled the women’s private parts through Ḥarām means.’ (*Bahru-dummu*, p. 168)

Deprived of an entry into Paradise

On page 229 of ‘Ānsūaun kā Daryā’ [the 300-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami], it is cited, ‘When Allah ﷻ created Paradise, He ﷻ ordered it to converse and it claimed, ‘Whoever enters within me would be triumphant.’ To that Allah ﷻ replied, ‘I swear by My Reverence and Exaltedness that eight types of people will not enter within you:

1. Habitual drunkard;
2. Defiant fornicator;
3. Talebearer;
4. Dayyūš;
5. Oppressive soldier;
6. Eunuchs;
7. One who breaks off relations; and
8. One who swears by Allah’s ﷻ name that he would do such-and-such, but does not act upon it.’ (*Ithāfus-Sādatuz-Zubaidī*, pp. 345, Vol. 9)

After relaying this narration, Shaykh ‘Allāmah-Ibn-Jauzī رحمه الله تعالى عليه explained: Persisting on adultery does not only refer to the one who commits adultery all the time nor does habitual drunkard refer only to that person who drinks all the time. It also incorporates those individuals who do not stop themselves with the fear of Allah ﷻ when they have alcohol readily available. Likewise, it also includes those who do not control their carnal

desires (*Nafs*) and stop themselves, when they get an opportunity to fulfil this despicable desire. Surely, their destination is Hell. (*Bahru-dummu*, p. 168)

Sight sows a seed of temptation in the heart

Dear Islamic brothers! The companion Sayyidunā ‘Abdullaḥ-bin-Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us:

الْعَيْنَانِ تَزْنِيَانِ

‘Eyes also fornicate!’

(*Musnad Imām Aḥmad*, pp. 84, vol. 2, Ḥadiṣ 3912)

Therefore, it is essential to safeguard the eyes. Ḥujja-tul-Islām, Sayyidunā Imām Muhammad-bin-Muhammad Ghazālī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘One, who does not possess enough self control to close his eyes, cannot guard his private parts.’ (*Iḥyā-ul-‘Ulūm*, pp. 125, vol. 3)

Molten lead poured into their eyes

It is narrated that on the Day of Resurrection, molten lead will be poured into the eyes of those individuals who look at the beauty of a marriageable (non-Maḥram) woman with lust. (*Hiddāyah*, pp. 368, vol. 2)

Eyes will be filled with fire

Ḥujja-tul-Islām, Sayyidunā Imām Muhammad-bin-Muhammad Ghazālī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ relayed, ‘One who fills his eyes with the Ḥarām; his eyes will be filled with fire on the Day of Judgment.’ (*Mukāshifat-ul-Qulūb*, p. 10)

Eyeliner wand made of fire

Ḥaḍrat Sayyidunā ‘Allāmah-Ibn-Jauzī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ says, ‘Displaying the beauty of a woman is one of the poisonous arrows of Satan. An eye-liner wand of fire will be passed in the eyes of those who do not safeguard their eyes from marriageable (non-Maḥram) women.’ (*Bahru-dummu*, p. 171)

Eyes pardoned from Hell

On page 235 of *Ānsūaun kā Daryā [the 300-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami]*, it is cited, ‘Allah ﷻ sent a revelation towards Sayyidunā Prophet Mūsā ﷺ: ‘Mūsā ﷺ! I have pardoned three (kinds of) eyes from Hell:

1. The eyes which stay guard in My path;
2. Eyes which restrained from the Ḥarām; and
3. The eye that shed tears out of My fear.

There is one designated reward for every deed except for the tears which will be rewarded with blessings, forgiveness and entry into Paradise and nothing less than that.’ (*Bahru-dummu*, p. 172)

You will be with me in Paradise

One man approached the blessed company of the Prophet ﷺ and inquired, ‘I only fast for one month and no more and I pray only five times a day and no more. I neither qualify to pay Zakāh or performing Hajj pilgrimage nor do I qualify to perform Nafl Hajj. Where will I go after I die?’ The Prophet ﷺ smiled and replied, ‘You will be with me in Paradise as long as you safeguard your heart from two - envy and dishonesty; and you prevent your tongue from two - lies and backbiting; and you save your eyes from two – those (sights) which are designated Ḥarām by Allah ﷻ and from looking down upon any Muslim with scorn and disdain.’ (*Quwwat-ul-Qulūb*, pp. 433, Vol. 1, ‘Alī Makki)

Payoff of Inspirational Efforts

To inculcate a motivation to prevent the tongue from backbiting and the eyes from sinful glances, try to make a habit of travelling with the Madanī Qāfilahs of Dawat-e-Islami and strive to lead your lives according to the principles laid out in the Madanī In’amāt booklet. *إِنْ شَاءَ اللَّهُ ﷻ*, you will be successful in both the worlds. To entice you toward calling others towards righteousness through your individual efforts, listen to the following Madanī Parable of a brother from Sardarabad (Faisalabad, Punjab, Pakistan) who relayed:

I was a student of Dars-e-Nizāmī at a local religious institution. Occasionally an Islamic brother from Attock (Punjab) would come to visit his maternal uncle, who resided close to our institution. He would visit our school during his stay and would try to call us towards righteousness. I became friend with him. He used to tell me about the righteous Madanī Environment of Dawat-e-Islami. Listening to him, I became an admirer of Dawat-e-Islami and upon his invitation, I had the opportunity to attend my first weekly Sunnah-inspiring Ijtimā' in Faizān-e-Madīna of Sardārābād (which is located on Susan Road, Puranī Tankī, Madīna Town). On my very first visit, the Muballigh (preacher) addressed the congregation on the blessings and benefits of wearing an 'Imāmah. I was so motivated by the speech that I bought an 'Imāmah right away and adorned my head with it. I also bought a copy of Faizān-e-Sunnāt and soon afterwards, started giving Dars from it at our local Masjid. As time passed, I adopted the complete Madanī Attire as well.

I used to take other students along with me to the weekly congregation. In the first week there were only three other students with me. The following week our group grew to twelve. I also travelled with the Madanī Qāfilah and also started promoting various righteous Madanī works.

In 1994, I was appointed as an administrator of Madrasa-tul-Madīnah Faizān-e-Madīnah in Sardarabad. اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ, up until the time of writing this letter, I am a member of the administrative body of Madrasa-tul-Madīnah for (Punjab Province). May Allah عَزَّوَجَلَّ grant me steadfastness in the righteous Madanī Environment of Dawat-e-Islami.

'Aṭāey Ḥabībah Khudā, Madanī Māḥaul
Hay Faizān-e-Ghaus o Razā, Madanī Māḥaul
Agar Sunnatayn sikhnay kā hay jazbah
Tum ājāo, daygā sikhā, Madanī Māḥaul

Gift from the Beloved of Allah is Madanī Environment
Blessings of Ghaus and Razā is Madanī Environment
If you are yearning to learn
Come join the Madanī Environment

صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

صَلُّوْا عَلٰی الْحَبِیْبِ

Inspiring others is an easy way of amassing virtues

Dear Islamic brothers! Did you realize how the inspirational efforts of one Islamic brother towards a student yielded such marvellous results that he embraced the righteous Madanī Environment of Dawat-e-Islami? Individual inspirational effort is relatively easier than congregational invitation because not everyone can deliver a speech in front of a crowd. On the other hand, everyone can partake in inspiring and calling others toward righteousness whether they know the art of public speaking or not. It is an easy way to earn virtues. Therefore, keep calling others towards righteousness and keep amassing treasures of virtuous deeds.

Will get Hell's food & attire

The Master of Madina صلى الله تعالى عليه وآله وسلم has warned us, 'Whoever attained food by speaking ill about a Muslim, Allah عز وجل will give him the food from the foods of Hell equal to that measure; and whoever attained clothes by speaking ill about a Muslim, Allah عز وجل will clothe him with the clothes of Hell equal to that measure. In addition, if somebody stands in the place of hearing and seeing because of another person, then Allah عز وجل will make him stands in the place of hearing and seeing on the day of judgement.' (*Sunan Abī Dāwūd*, pp. 354, Vol. 4, Ḥadiṣ 4881)

Eating the embers of Hell

On page 619 of *Mirā-tul Manājil*, Volume 6, Muftī Ahmad Yār Khān Na'imī رحمته اللہ تعالیٰ, commenting on this Ḥadiṣ, has stated, 'In a way that when two Muslims have a dispute, he goes to one and backbites against the other, denounces and criticizes his rival and advises him of ways to cause harm to his rival, all in the hopes that this person might feed him or clothe him. One can find such flattering people in great numbers these days.' The Shaykh has further added, 'There will be embers of hellfire served as retribution of this food. In order to please the other, whoever backbites against a Muslim or troubles him, and in return he is provided with clothes, then on the Day of Judgment, he will be robed with the dress of fire as a consequence of that dress.'

He رحمته اللہ تعالیٰ continues on to elaborate (the part of the Ḥadiṣ, 'Stands in the place of hearing and seeing because of another person....'), entails several explanations:

Firstly, whoever denounces and criticizes a famous, yet righteous person or picks a fight (or gets into a dispute) against that person, so that he himself will gain popularity.

Secondly, whoever publicizes another in a wrongful manner so, by doing that, he gets popularity and income. Like these modern days, disciples of some fake Sūfī Shaykh relate false miracles; so that they gain some respect of being a disciple of such a great Shaykh and spiritual guide. Thirdly, a person, who for the sake of popularity and ostentation, performs good deeds or whoever makes him self popular and famous through someone, on the Day of Judgment, such people will be disgraced publicly. An angel will make them stand on a high place and then the angel will announce ‘O people! He is a liar, a cheat and a fraud.’

Food and drink of Hell

Dear Islamic brothers! People should learn from this, who for the purpose of pleasing their leaders, Nigrān, officers and masters, or to acquire their sympathy or to prove the loyalty; they disclose the privacy and slander the master’s opponents from various aspects. Those people, in fact, affirm their folly and confirm being rightful of the Hell. Ah! they will not be able to eat the food of Hell nor will they be able to wear the clothes of fire. Depicting the food served to the people of Hell, Muftī Amjad ‘Alī A’zamī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ explains in Bahār-e-Sharī‘at on page 167, ‘People (in Hell) will be fed a thorny cactus. Its intensity is such that if one drop of it came to this world, its smell and stench would destroy the global economy and put the world into chaos. The thorny cactus will go into their throat and will choke them. The people will ask for water to swallow it down; they will be served boiling water. As soon as they bring it close to their mouths, the skin from their faces will melt and fall in the water. When the water enters their stomach, it will tear up their intestines to pieces and will make their insides flow like gravy towards their feet. They will be so thirsty that they will rush towards this water like those extremely thirsty camels that rush towards the stream.’

Nara-e-Jahannam say tū amān day
Khuld-day barīn day bāgh-e jinā day
Az-pāey Haḍrat Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ
Yā Allah عَزَّوَجَلَّ merī jhōlī bhar day

*Grant me, Clemency from Hell
Bestow high gardens and Paradise please
For the sake of Imām Abū Ḥanīfah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ
Yā Allah, Fulfill my earnest pleas*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Those who criticize without cause

Sayyidunā Yaḥyā-bin-Mu'āz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ commented, 'I am surprised at those individuals who point fingers at pious individuals for performing permissible acts, but do not consider the worst of sins as deplorable and blameworthy for themselves. You will see them involved in evils of backbiting, tale bearing, jealousy, hatred, fraud, arrogance and self-appreciation without any remorse or repentance to criticize the pious individuals for using permissible things like clothes, delicious cuisines and savoury desserts.' (*Tanbīh-ul-Mughīarīn*, p. 66)

They may consume Ḥaram themselves, however...

Dear Islamic brothers! It is definitely true that some people have the habit of needlessly criticizing others. The critics earn themselves impure and Ḥarām incomes through borrowing money on interest, selling by lying, mixing inferior goods and engaging in tax fraud. Yet, when an Imām or a preacher receives an honorarium or a box of sweets on a birth of a child, then these individuals forget their own 'unhealthy' earnings and start backbiting and slandering against the scholars. May Allah عَزَّوَجَلَّ grant us refuge from such acts. Such individuals utter sentences like:

1. He is a Mawlvī who only knows how to eat.
2. He is a pot-bellied Mawlvī; He (loves to) eat halva.
3. He dies for Honorariums.
4. He has gained weight by eating at these free gatherings.

5. His neck has grown thick by excessively eating (free-food).
6. He is a greedy 'Mawlvī' etc.

We can see the speck in others' eyes, but...

Keep in mind! It is not Ḥarām but permissible for an Imām or scholar to accept honorariums, invitations or sweets (under Islamic law), an act that could be a source of virtues, if they render righteous intentions. The one who criticizes should review his own avenues of earnings. If in fact his earnings are from Ḥarām (forbidden) sources, then he should strive to fulfil all the obligations of repentance. Further, he should sincerely repent from backbiting, accusing others and for carrying ill opinions of fellow Muslims.

Have you ever noticed that when you point one finger towards someone, three of your fingers point towards you, as if they are silently portraying a message, 'Before you point at others, work on improving yourself.' Sayyidunā Abū Hurairah رضي الله تعالى عنه said, 'You see the speck in others eyes (meaning you find others smallest mistake and publicize it), but fail to see a rock in your own eyes (meaning you fail to see your own major shortcomings).'

(Zamm-ul-Ghibah, pp. 95, Ḥadīṣ 57)

Kab gunāhon say kanārā myn karūngā, Yā Rab

Nayk kab āy meray Allāh banūngā, Yā Rab

Kab gunāhon kay marḍ say shifā pāūngā

Kab main bīmār Madiney kā banūngā, Yā Rab

When will I distance myself from sins and enormity

When will I actually join the ranks of piety

O Lord! When will I discover the remedy

To cure my heart and become a sincere devotee

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

اَسْتَغْفِرُ اللّٰهَ

تُوبُوْا اِلَى اللّٰهِ

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Avoid actions that cause others to backbite

Dear Islamic brothers! Whether you lead private lives or are in the public spotlight, we all should strive to lead our lives carefully and try to avoid actions which open the doors of backbiting. Let us look at a summary of a question in Persian and its answer (with its Urdu translation) which is printed in *Fatāwā Razawīyyah*, Volume 21, on pages 612-616. After reading this, you will realize how deplorable it is to carry out actions, which lead other Muslims towards backbiting, tale-bearing, asserting allegations and retaining suspicions thus instigating personal hatred (and mistrust). My master, ‘Alā-Ḥaḍrat, Imām of Aḥl-u-Sunnah, Maulānā Ash-Shāh Imām Ahmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked:

Question: What do scholars of religious sciences and jurists of spiritual path say about the fact that Zaīd is an Imām and also acts as a deputy. He eats at people’s houses who serve dead animal’s meat and pork to Christians and claims that there is no problem in doing so. People should wash their hands afterwards, and thus will attain purity. Based on Zaīd actions, most people of the town have started eating at those people’s houses, whereas some people despise this action. Thus, a situation of conflict has risen. Thus, in the light of knowledge of Quran and Sunnah, please state the ruling as prescribed by Islamic law for Zaīd. Similarly, what does the law say about the ones who support and assist Zaīd, **يَبِينُوا تَوَجَرُوا** ‘Reply and gather virtuous reward’.

Answer: Pious and practicing Muslims should completely avoid eating at the house of those Muslims who are so bold, courageous and far from the fear of Allah عَزَّوَجَلَّ that they have taken up an occupation to cook and serve such Ḥarām meats. Keep in mind, wherever there is an abundant use of Ḥarām things; there is always a lingering doubt that the utensils might become contaminated with Ḥarām impurities. Therefore, going to such places and dining there in doubtful contaminated utensils could give rise to public allegations. It is narrated in a Ḥadīṣ, ‘Whoever believes in Allah عَزَّوَجَلَّ and the Day of Judgment should refrain from places of allegations.’ Therefore, it is essential to safeguard and avoid situations that could result in finger pointing and accusations from others. Otherwise, these actions could cause your Islamic brothers to be drawn into grave sins of backbiting, laying false accusations, engendering hatred for others or enticing them to name calling. It is relayed in a Ḥadīṣ, ‘Avoid actions which displease the ears.’ (*Musnad Imām Aḥmad*, pp. 605, vol. 5, Ḥadīṣ. 16701). Yet in another narration it is narrated, ‘Refrain from those

actions on account of which you have to apologize.’ (*Al-Aḥadiṣ-ul-Mukhtārah*, pp. 188, vol. 6, Ḥadiṣ 2199) Furthermore, without any genuine permissibility under Islamic law, it is not allowed to cause others to dislike you. The Prophet ﷺ said:

بَشِّرُوا وَلَا تُنْفِرُوا

‘Give Muslims glad-tidings and do not cause them to despise.’

(*Saḥīḥ Bukhārī*, pp. 42, vol. 1, Ḥadiṣ. 69)

Islamic law intends to unite individuals and to bring them closer rather than alienating them and pulling them apart. The intellect also dictates avoiding suspicious situations and unsophisticated places, which lead others to be suspicious and lay blame. It is relayed in a Ḥadiṣ, ‘After believing in Allah ﷻ the exalted, the foundation of intellect is to love people and make friendships with them.’ (*Jam’ul-Jāwāmi*, pp. 339, vol. 4, Ḥadiṣ 12332) This humble servant (i.e. ‘Alā-Ḥaḍrat) has collected these Ḥadiṣ at length and in detail in his thesis *Jamāl-ul-Ijmāl* and in its explanatory notes under the title *Kamāl-ul-Ikmāl*.

In short, intellect and courtesy dictate that these undeniably wrong actions entail several evils and their end is definitely disgraceful. When such actions are bound to result in dispute and discord amongst Muslims, then it becomes a grave crime to act upon them. Hence, Allah ﷻ says:

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

‘... Mischief is more grievous than killing.’

(*Sura-tul-Baqarah*, part 2, verse. 191) [*Kanz-ul-Īmān (Translation of Quran)*]

In addition it is relayed to us in a Ḥadiṣ, ‘Fitnaḥ (discord) is sleeping. Allah’s curse be upon the one who awakens it.’ (*Al-Jami’us-Ṣagīr*, pp. 339, vol. 4, Ḥadiṣ. 12332)

If you observe these people carefully, you will come to realize that those individuals, who carry out such actions, are utterly oblivious of the requisites of our religion. They contend that the sole purpose of their lives is to lead a life style free of any restriction or worry. ‘Alā-Ḥaḍrat, (Shaykh Imām Ahmad Raza) رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ continues on to explain that eating

and performing other actions with Christians are the doings of the belligerent and morally degenerate people. Further ‘Alā-Ḥaḍrat ﷺ has said:

‘...And whoever claimed that cooking pork and meat of a dead animal and feeding it to non-Muslims does not matter and that there was no Ḥarām in it; has surely perpetrated a false concept. It is certainly not advisable to issue such judgments without prior knowledge or research. It is unacceptable and strictly forbidden to pollute oneself with impurities, without any lawful cause under Islamic law. It is even more essential to refrain from these activities, when one intends to rectify others in the society from wrong doings. Surely, it is impermissible and Ḥarām for a Muslim to pollute their hands for cooking things classified as Ḥarām or impermissible. Remember this rule of thumb, whatever is declared as Ḥarām to receive, is also Ḥarām to give. Allah ﷻ says:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

‘...And help not one another in sin and transgression’

(Sura-tul-Hujurāt, part 6, verse. 2) [Kanz-ul-Īmān (Translation of Quran)]

And Allah ﷻ the Exalted is All Glorious, Greatest of all and Omniscience (All-Knowing).’

Chup kay logon say kiye jis kay gunah

Woh khabardār hay kiyā honā hay

Aray O! Mujrim bay parwā deykḥ

Sir pay talwār hay kiyā honā hay

You break the rules of Allah, secluded from the mass

He is well aware what will come to pass

Sinners don't be heedless; wakeup and beware

Sword hangs on your neck; your future is despair

Blessing of watching Madanī Muzākara on Madanī Channel

Dear Islamic brothers! ﷻ, Dawat-e-Islami non-political propagational movement of Quranic teachings and Sunnah has several departments which aid in spreading the Islamic message around the globe. Amongst them is the department of Madanī Channel, a channel that is popularizing the message of Dawat-e-Islami in households through

television in several countries. It is purely an Islamic channel: no movies, no music, and no women and it has one hundred percent Islamic colours. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, several non-Muslims have embraced Islam through its telecasts. Several non-committal individuals have adopted regular Ṣalāh and untold numbers of people have repented from their past sins and have opted for a path of Sunnah. Let us hear one Madanī Parable of the Madanī Channel to highlight its effectiveness:

One Islamic brother e-mailed me this Madanī Parable. Here is its synopsis: It is commonplace that during our conversation, these days, we are known to divulge into backbiting without even realizing it. One brother, who was staying in Bāb-ul-Madīnah (Karachi), came from Bāb-ul-Islam (Hyderabad) relayed this Madanī Parable in the presence of other Islamic brothers: 'One of my friends told me, 'My sister is short-tempered and gets easily annoyed. If she gets upset with anyone, she does not step up and greet them first. My sister and my sister-in-law had a confrontation on some issue and my sister stopped talking to her. Coincidentally that very evening on Dawat-e-Islami's beloved and favourite television channel – the Madanī Channel – they aired a Silsilah (Program) entitled 'Madanī Muḥākaraḥ' and the topic of discussion was on how to safeguard oneself from the perils of backbiting. After watching the program (my irate sister who never compromised with anyone), not only approached my sister-in-law but also apologized for her mistakes and reconciled with her.'

Four instances of backbiting in this Madanī Parable

Dear Islamic brothers! The above-mentioned Madanī Parable begins with a true statement that during our conversations a floodgate backbiting is unleashed and we don't even realize it. Even in the above anecdote, there are four occurrences of backbiting, but they will not be considered as sinful backbiting because for them to count as a sin, they have to be designated to a particular individual. In the parable relayed, it talks about a sister, but the sister is not designated. It is highly possible that the person had more than one sister. Now if the narrator talked to the brothers who knew that he has only one sister and he told them without having any cause of exemption from Islamic law, then in that case all four would count as sins - sins of backbiting. Just to make us realize the reality of backbiting, let me list the four phrases used in the Madanī Parable above, which constitute as backbiting:

1. My sister is short-tempered and gets easily annoyed.
- 2 & 3. If she gets upset with anyone, she does not step up and greet them first or meet with them. These two backbiting instances were repeated twice.
4. The mentioning of 'My sister and my sister-in-law had a confrontation on some issue and my sister stopped talking to her', also counts under revealing the household secrets, which in itself is against ethical behaviour and falls under backbiting.

Now if the person who relayed the Madanī Parable revealed that his sister is irate with the intent that the Sunnah inspired Madanī Channel gains publicity and people realize its importance, then this would be deemed as a virtuous intention. Still with good intent, it is advisable to tell the Madanī Parable with caution and to disguise the characters so that the people can never deduce them specifically as persons of the anecdote. For example, he could have said, 'This happened with one Islamic brother that his sister was short tempered...' However, during such conversations, serious demeanour is vital otherwise if one is smiling and relaying the event in a peculiar manner, it might cause others to realize that he is talking about his own household.

Ilāhī! Apnī rehmat say tū hikmat kā khazīnaḥ day
Ĥamayn 'aqal-e salīm Maulā! Paey Shāḥ-e Madīna day
Khudāyā guftagū karnay ka tū Madanī Qarīnaḥ day
Bachā ghībat say, buck buck say, ḥamayn Qufl-e Medina day

With your Mercy Grant me wisdom O Allah!
Grant me complete comprehension, O Prophet of Allah!
Allah! Give me the proper etiquettes of conversing
Safeguard me from backbiting and excessive talking

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب
اَسْتَغْفِرُ اللّٰه	تُوبُوْا اِلَى اللّٰه
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد	صَلُّوْا عَلَى الْحَبِيب

Master's love for his Companions

Master of both Worlds, Embodiment of Nūr, the Noble Prophet ﷺ has stated, 'No companion should come to me with a talk about the other; I want to come to you with a clean heart.' (*Sunan Abī Dāwūd*, pp. 348, vol. 4, *Ḥadiṣ* 4860)

The grand master of Ḥadiṣ, Shaykh Abdul Ḥaq Muḥaddiṣ Daḥlāwī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ while elaborating on this phrase 'No companion should come to me with a talk about the other' has written: Neither should we talk about their shortcomings, wrong actions and bad habits, nor should we say that he said this or he did this or that he was saying such and such. (*Ash'at-ul-Lam'aāt*, pp. 83, vol. 4)

Explaining the other part 'I want to come to you with a clean heart': The renowned commentator of the Quran, Muftī Ahmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, '(That when I come to you) I have no malice, no hate for anyone. Keep in mind, this is only mentioned for our guidance that we should keep our hearts clean from malice of fellow Muslims to gain the true blessings of Madīna (*Anwār-ay Madīnah*). Otherwise, the Prophet's ﷺ blessed heart is the fountain of mercy and guiding light and impurities (of malice and hatred) have no dominion there.' (*Mirāt-ul Manājīh*, pp. 472, vol. 6)

You love the slaves so...

سُبْحَانَ اللهِ عَزَّوَجَلَّ, the aforementioned narration gives a glimpse of the depth of love of the Most Dignified Prophet ﷺ for his slaves and followers. 'Alā-Ḥaḍrat's brother, Shaykh Hassan Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written this beautiful couplet (in Urdu):

Tum ko to ghulāmon say hay kuch aīsī maḥabbat

Hay tark-e-adab warnah kaghayn hum pay fidā ho (*Zoqqay Na'at*)

You have such love for your slaves, it is against the office (of Prophethood)

Otherwise, you would say, for you, may I be ransomed away

A warning to the backbiters

The aforementioned Ḥadiṣ is a lesson for those who, without any justification under Islamic law, reveal weaknesses and shortcomings of people to others and indulge in backbiting; like the ones who speak ill about a student to his teacher, a son to his father,

an employee to his employer, a disciple to his Murshid. Thus, carrying the burden of a major sin and tarnishing the reputation of those people in the eyes of the beholder. They might not realize that their actions might cause several problems - problems which every intelligent person can easily comprehend when a student falls from grace in the sight of his teacher, when a subordinate falls in the sight of his Nigrān (group leader) and when a disciple (Murīd) falls in the eyes of his Murshid (Spiritual Guide). It is my earnest wish that the person backbiting would stop and think what would happen to him if he himself was humiliated and degraded in front of his teacher or spiritual guide. I wish we never fall in the sights of our Murshid. I wish repeatedly millions of hearty wishes that we stay in the good books of our Murshid.

Sadā Pīr-o-Murshid rahayn hum say rāzī

Kabhī bhī na hūn yeh Khafā Yā Ilāhī! عَزَّوَجَلَّ

Allah! May our Pīr stayed well-pleased

And may he never be displeased

Ah! I wish, the Beloved and Blessed Prophet ﷺ is always pleased with us slaves and may he never remove us from his merciful sight.

Na uth sakay gā qiyāmat talak, Khudā kī Qasam

Kay jis ko tū nay nazar say girā kay choṛ diyā

Until the Day of Judgement will be able to get up

Not from your sight of mercy, whomever you drop

O Allah عَزَّوَجَلَّ! The Lord of the Beloved Prophet ﷺ! Excuse all our mistakes and keep us in the shade of Your mercy. Ah! If You are displeased with us, where will we turn? Whose door will we knock on?

Ger Tū narāz huā merī halaqat hogī

Haey mayn Nar-e-Jahannam mayn jalūngā Yā Rab عَزَّوَجَلَّ

Ker mu'āf aur sadā kay liye rāzī ho jā

Yeh karam hogā to Jannat mayn rahūn gā Yā Rab

O Allah! It is my utter loss

Burning in the inferno, If You are displeased

I shall reside in Paradise if you Pardon me and are pleased

Elders should not listen to the backbiting of the young

It is my earnest Madanī request to the teachers, Nigrān etc. if someone comes to you and backbites against your subordinates without any justification under Islamic law, and if you are able, stop them right away. Otherwise, you would fall into the sin of listening to backbiting. It is highly possible that after hearing the backbiting about your subordinate or student, you might get angry and utter ‘something’ in retaliation, which that backbiter might relay to the other person leading to further evils.

Assuming, he succeeds in conveying to you the slanders perpetrated against you and if you do not act on the proper ways to safeguard yourself from listening to this backbiting then in that case, to ensure a positive outcome in the hereafter, fulfil the proper requirements of repentance right away. Try to persuade the backbiter to repent as well. Further, do not change your favourable attitude towards the person who was mentioned to you and do not let this cultivate suspicions in your heart. Don’t pass along this information to anyone either and as soon as the evil thought of relaying this slanderous talk to others crosses your mind, remind yourself the Ḥadīṣ: **كُفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ** ‘It is enough for a person to be a liar that he relays anything he has heard (without research) to others.’ (*Saḥīḥ Muslim*, pp. 8, Ḥadīṣ 5) With the intent to learn a lesson from the aforementioned Ḥadīṣ, do not narrate the unfavourable things you heard to anyone else, otherwise, you would also slip into the sin of backbiting. After research if the things you heard turn out to be true, with good intentions at heart, try to reform the subordinate Islamic brother as well.

Always bear in mind that apparently, you have been granted a position of authority, but you are unaware what the hidden divine decree holds for you. Therefore, with a sincere heart adopt humility, humility and humility. Accepting your low importance and ranking, recite these couplets addressing the Prophet ﷺ:

Khāk mujh mayn kamāl rakhā hay
Mustafa nay sanbhāl rakhā hay
Mayray ’aybūn per dāl kar pardah
Mujh ko achaun mayn dāl rakhā hay
Teyrā ’Ajjāz kab kā mar jātā
Teray tukṛaun nay pāl rakhā hay

*On my own, I have no distinction; however,
The support of the Prophet is my foundation,
Covering my deficiencies,
He has put me amongst the righteous
Your 'Ajjāz would have been destroyed long time ago,
But he is sustained by your endowments and donation*

Telltale could never be trusted

Never believe whoever comes to you and backbites about a believer because whoever backbites, that person becomes a sinful person (*Fāsiq*). The news (under Islamic Law) relayed by a *Fāsiq* is not considered reliable.

Once Shaykh Sayyidunā Imām Muhammad-bin-Shahāb Zuhri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was sitting close to the King Suleiman-bin-Abdul Malik, a man came and the king addressed him in an annoyed manner, 'I have learnt that you said such-and-such against me.' He said, 'I have not said anything like that.' The king insisted, 'Whoever told me is a truthful man (how can he lie to me).' Imām Zuhri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ intervened and said to the king, '(Whoever informed you is a telltale and) a telltale cannot be a truthful person.' Upon this, the king regained his composure and replied 'Shaykh you have made a statement which is definitely true.' Then he turned to that person and told him: اِدْهَبْ بِسَلَامٍ 'Return with peace.' (*Ihyā-ul-'Ulūm*, pp. 193, vol. 3)

Way of Sayyidunā 'Umar-bin-'Abdul 'Azīz

One man approached Amīr-ul Muminīn Sayyidunā 'Umar-bin-'Abdul 'Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ and said something against another person. He warned, 'If you would prefer, I could research what you have told me and if you are found to be untruthful than you stand a chance of being categorized under this verse of the Quran:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

'If any disobedient comes to you make a strict enquiry'

(*Sura-tul-Hujurat*, part 26, verse. 6) [*Kanz-ul-Īmān (Translation of Quran)*]

On the other hand, if you were found to be truthful, you would still be considered as explained in this verse of the Quran:



‘One who taunts a lot, going around with slander’

(Sura-tul-Qalam, part 29, verse. 11) [Kanz-ul-Īmān (Translation of Quran)]

And if you prefer I may forgive you.’ He replied, ‘O Leader of the faithful, please forgive me! I will refrain from this (i.e. back-biting and tale-bearing) forever.’

(Ihyā-ul-‘Ulūm, pp. 193, vol. 3)

May Allah have mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

You have come to me with three evils

One man approached a sage رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ and said some negative things about one of sage’s friends. The sage said to him, ‘Sadly, you have come to me with three evils:

1. You have caused me to dislike a fellow Islamic brother;
2. Because of your talk, you have caused me to ponder (and worry about other’s character); and
3. You have tarnished your truthful character (i.e., I considered you a safekeeping and truthful individual, but you turned out to be a person who cannot retain a secret to himself).’ (Ihyā-ul-‘Ulūm, pp. 193, vol. 3)

Safeguard yourselves from the thieves of love

Elder leaders of our religion have advised us to safeguard ourselves from the enemies of the intellect and the thieves of love. These thieves are disaffected and tattletale as well. A thief steals worldly materialistic possessions, but they (who backbite and tattletale) steal the love (and respect) people have among them selves. (Al-Mustadrak, pp. 151, Vol, 1)

I am in a state of struggle until we part

Shaykh Sayyidunā Maṣṣūr-bin-Zādān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘By Allah عَزَّوَجَلَّ! Whenever someone comes and sits with me, I find myself usually in a state of battle against that person because neither will that person refrain from alienating me from my friends by backbiting against them, nor will he avoid revealing what others say about me. Thus, they put me through anxiety and mental agony. (Tanbīh-ul-Mughṭarīn, p. 196)

May Allah have mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujḥay ghībaton say bachā Yā Ilāhī

Bachūn chughlīyaun say sadā Yā Ilāhī

Kabhī bhī lagāūn na toḥmat kisī par

Dey taufīq-e-sidq-o-wafā Yā Ilāhī

Allah! Guard me from backbiting and slandering

May I refrain from tattling and tale-bearing

Allah! Safeguard me from laying false allegation

Aid me in truthfulness and your loyal devotion

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Received Faith 17 days before death through the Madanī Channel

Let me summarize the tale relayed to me by an Islamic brother from Ṣiddīqābad: There was a 50-year old non-Muslim living in Karachi. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, he embraced Islam while watching the Madanī Channel on the fabulous day of Monday the 20th of April 2009, impressed by the true teachings of the Muslim faith. He was given a Muslim name - Muhammad Ṣiddīq. Soon afterwards, he attended the weekly Sunnah-inspiring Ijtimā’ at Dawat-e-Islami’s International Headquarters, Faizān-e-Madīnāh and from there he

travelled with a 12-Day Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnah. Two or three days after his return, a car near Kakrī Ground (in Bāb-ul-Madīnah, Karachi) hit him. The accident proved fatal and seventeen or eighteen days after acquiring the precious gift of Īmān (Faith), he left this world. May Allah ﷺ forgive him.

آمِنٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madanī channel kī muhim hay nafs-o-Shayṭān kay khilāf

Jo bhī dikhay gā, karay gā Inshā Allah 'atirāf

Nafs-e- 'ammārah pay zarb āisī lagay gī zordār

Keh nadāmat kay sabab hogā gunāḥ-gār ashkbār

To campaign against the Nafs and Satan is Madanī channel's aim

Whoever watches it shall Inshā-Allah proclaim

It will move your heart and rattle your Nafs

The deviant will weep with guilt and remorse

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Before death some get reformed and some get derailed

الْحَمْدُ لِلَّهِ ﷻ, he was indeed fortunate to be endowed with the wealth of Islam only seventeen or eighteen days before he passed away. Allah ﷻ is Independent and sovereign and no one knows what is in store for him in the hidden divine decree. Someone might have spent all his life in a state of disbelief, but may receive faith at the time of his death. Whereas, another might have spent all his life in virtuous deeds, but might face an unfavourable and faithless demise. We seek goodness from Allah Almighty ﷻ. In this context, let us listen and try to deduce some lesson from the following Ḥadiṣ, relayed by the Mother of the faithful, Sayyidatunā 'Ayesha Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا:

When Allah ﷻ wills goodness for a person then one year before his death, He ﷻ designates an angel to him who keeps re-tacking him towards the right path until he dies with wellness. Upon his death, people say that so-and-so died in a good state. When such a fortunate and pious person starts to die, his soul departs quickly. At that time, he

prefers to meet Allah ﷻ and Allah ﷻ likes to meet him. When Allah ﷻ Wills bad for a person, then one year before his death a satan is appointed upon him, who lures him until he reaches the worst time of his life and then dies. As death approaches him, his soul gets stuck. At that time neither does the dying person want to meet Allah ﷻ, nor does Allah ﷻ.’ (Musnad Ibn-e-Rāhawīyah, pp. 503, vol. 3)

*Īmān pay day maut Madīnay kī galī mayn
Madfan merā Maḥbūb kay qadmaun mayn banā day*

*Grant me death on faith in the street of Madīnah
Make my burial by the feet of the Beloved of Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Īmān revitalized in Faizān-e-Madīnah

This is a synopsis of what an Islamic brother from Sulṭānābād [Bāb-ul-Madīnah, Karachi (Pakistan)] relayed, ‘There was a non-Muslim who was residing with some of his friends in our locality (he was about 30 years of age). Some of his friends were Muslims as well. They used to watch movies and TV programs on cable television, as it is a common practice amongst the youth today. When Madanī Channel was launched in the blessed month of Ramadan 1429 A.H., its Madanī telecasts were also relayed on the cable networks. The non-Muslim really liked the Madanī telecasts when he saw them. Now he would often watch the Madanī Channel. By the blessings of watching the programs, one day he went to the International Headquarters of Dawat-e-Islami, Faizān-e-Madīnah in order to wash away the darkness of his disbelief and to enlighten his heart with the light and guidance of Islam and there he pronounced the Kalimah and became a Muslim.

In the weekly Sunnah-inspiring Ijtimā’ in front of thousands of attendees and viewers of the Madanī Channel, he became the disciple of Ghauṣh Shaykh ‘Abd al-Qādir al-Jīlānī

رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Thereafter, he promptly attended congregational Ṣalāḥ and started growing a beard. Occasionally, he would also adorn his head with a turban about his cap. Further, he also started learning the proper recitation of the Quran in Dawat-e-Islami's Madrasa-tul-Madinaḥ (for adults). He also attended the 3-day Sunnaḥ-inspiring Ijtimā' at Saḥrā-e-Madinaḥ in Madina-tul-Auliya, Multan. May Allah عَزَّوَجَلَّ grant him and all of us steadfastness on our faith.'

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*'Nāch gānaun aur filmon say yeh channel pāk hay
Madanī channel haq bayān karnay mayn bhī baybāk hay
Madanī channel mayn Nabī kī Sunnaton kī dhūm hay
aur Shayṭān La'ayīn ranjūr hay maghmūm hay*

*Neither dance, no songs no movies,
Madanī Channel is devoid of such anomalies
Sunnahs relayed and truth boldly proclaimed
Satan is dejected, distraught and distressed*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Backbiter's supplications are not accepted

Sayyidunā Shaykh Faqīḥ Abul-Layṣ Samarqandī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said, 'Supplications of three individuals are not accepted:

1. Whoever eats Ḥarām;
2. Whoever excessively backbites; and
3. Whoever envies other Muslims.' (*Tanbīh-ul-Ghāfilīn*, p. 95)

Guarantee for Paradise

Here is a blessed narration from the Master of all the Prophets, the Mercy for the Universes, the Beloved of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Whoever sits in his home and does not backbite against other Muslims, Allah is his guarantor for Paradise.' (*Mū'jām Awsāṭ*, pp. 46, vol. 3, Ḥadīṣ 3822)

Neighbour of the Master in Paradise

Companion Sayyidunā Abū Sa'aīd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ relayed that the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever performs Ṣalāḥ properly, his household is large (has more members) but provisions are limited and does not backbite, he and I will be like this in Paradise (i.e. the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ displayed his index finger and middle finger together).' (*Musnad Abū Ya'lā*, pp. 428, vol. 1, Ḥadīṣ 986)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Favours endowed in Paradise

Dear Islamic brothers! سُبْحَنَ اللهُ عَزَّوَجَلَّ! The aforementioned Ḥadīṣ mentions a Madanī prescription to gain access to the Neighbourhood of the Last Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise. سُبْحَنَ اللهُ، سُبْحَنَ اللهُ، سُبْحَنَ اللهُ، the greatness of Paradise is truly marvellous. Dawat-e-Islami's publishing house 'Maktaba-tul-Madīnah' has published a 1250 page book (in Urdu) under the title 'Bahār-e-Sharī'at.' I hereby present to you some glimpses from that book's chapter on Paradise, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, you will yearn to enter it. Step up your vigorous efforts to attain Allah's gracious Paradise. Thus, it is narrated:

1. If any object from Paradise, the size of a fingernail is revealed in this world, all the lands and the seas would get adorned by it.
2. If a Heavenly bangle (or bracelet) were displayed, it would negate the sunshine from the sun just like the sun dims out the glow of the stars.
3. A space small enough to lay down a whip in Paradise is better than this entire world and all the things in it.
4. Walls in Paradise are made of gold and bricks are made of silver. Musk is used as the bonding agent.
5. The dwellers of Paradise will be presented with the tastiest of tasty cuisines. Whatever they wish shall be promptly presented in front of them.
6. When they see a bird and if they wish to eat it, it will be presented to them roasted at the same time.

7. If they wish to have water, the container will come into their hands and it will have the exact amount of water, milk, wine (heavenly) and honey that they desire, neither a drop more nor a drop less. After they have finished their drink, the container will go back where it came from.
8. The worldly wines have a foul odour, a bitter taste, and an intoxicating effect. Whoever drinks it, loses his reasoning ability, self-control, and starts using profanity. The wine in Paradise will be free from such negatives.
9. There are no impurities in Paradise. There is no urine, no stool, no earwax, no dried nasal mucus nor bodily grime.
10. One will have a pleasure-giving fragrant burp as well as he will perspire fragrantly.
11. All the food will be digested.
12. The burp and sweat will smell like musk.
13. Just like breathing, the tongue will be glorifying and praising Allah ﷻ voluntarily and involuntarily.
14. Everyone will have at least ten thousand servants at his service. Each one of them will have a silver bowl in one hand and a gold bowl in the other. All bowls will be filled with a variety of blessings (cuisines), each novel in colour. As they eat, instead of the taste diminishing away, it will actually enhance. Every morsel will have seventy flavours each distinct from the other and all these flavours will be tasted without one flavour overwhelming the other.
15. Neither will their dresses be worn out nor will their youth wither away.
16. If someone were to wear a dress from Paradise in this world, whoever saw it would faint. People's eyes would not be able to bear (its magnificence) and faint.
17. If any Hūr from the Paradise were to spit in the ocean, it would turn sweet. According to one Ḥadīṣ, if a heavenly maiden were to spit in the seven oceans (of the world) the water would turn sweeter than honey.

18. Besides the hair on the head, eyebrows and eyelashes, the dwellers of Paradise will not have any bodily hair. All will be clean-shaven and their eyes be lined with kohl. Everyone will look thirty years old and will never look older than that.
19. Then, the people will go the market place (by Allah's orders) which would be surrounded by the angels. They will see things that their eyes have never seen, nor their ears ever heard; nor have their minds ever thought of. There will be no buying or selling, whatever they like in the market place will just be sent along with them.
20. People of Paradise will meet others in this market. When a person from a lower grade will meet another from a higher grade and will like his dress, then before their talk is finished he will feel his dress is better than the other's dress because there is no sorrow in Paradise.
21. Whenever they will want to meet each other their thrones will move closer. Before Allah ﷻ, the most respectable person amongst them is the one who is bestowed with the privilege of seeing the Gracious Countenance (Wajḥay Karīm) of Allah ﷻ in the mornings and in the evenings.
22. When all the dwellers of the Paradise would have entered, then Allah ﷻ will ask them, 'Do you want anything else that I shall provide for you?' They will say, 'You have illuminated our faces and you have let us enter Paradise and saved us from Hell.' Then the veil, which is drawn upon the people, would be lifted and they will see the Divine Vision of Allah ﷻ. They have not been awarded anything greater than this (Gift).' *(Bahar-e-Sharī'at, pp. 152-162, vol. 1)*

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيمِ بِجَاهِ حَبِيبِكَ الرَّؤُوفِ الرَّحِيمِ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ، آمِينَ

‘Allah ﷻ! For the sake of Your Beloved, the Compassionate and Beneficent Prophet

ﷺ, endow us with Your Divine Vision. Amen!’

Ho nazaray karam beḥr-e-Ḍiyā sū-e-gunahgār

Jannat mayn paṛausī mujhay Āqā kā banā day

Bestow your grace towards me, the sinner, for the sake of Ḍiyā

Make my abode in the vicinity of my Master, in Paradise

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How to get Hoors?

Dear Islamic brothers! During your talks, strive to avoid backbiting and all sinful conversations; and make yourself worthy of Paradise. Move your tongues a little and invoke **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ**, and be rewarded with Hoors in Paradise.

After worshipping for forty years, a sage made a supplication, ‘Allah **عَزَّوَجَلَّ**! Show me a glimpse of the blessings You will bestow upon me in Paradise.’ While he was still busy in his supplication, the arch of the Masjid split open and a beautiful Hoor emerged from the cleft and said, ‘You will get one hundred Hoors like me, each will have one hundred helpers, and each helper will have a hundred slave-girls, and each slave-girl will have a hundred assistants.’ Upon hearing this, the sage rejoiced and inquired, ‘Will anyone get more than me in Paradise?’ She replied, ‘Every common inhabitant of Paradise, who would have invoked **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ** in the morning and evening, will receive these. (*Rauḍ-ur-Riyāḥīn*, p. 55)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Defamation of another Muslim is Ḥarām

The Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “All belongings of one Muslim are Ḥarām for another Muslim: his possessions; his honour and his blood. It is enough for one’s wickedness that he considers his Muslim brother inferior to himself.” (*Sunan Abī Dāwūd*, pp. 354, vol. 4, Ḥadīṣ 4882)

What is arrogance?

Dear Islamic brothers! Arrogance or pride is when someone considers himself as superior than others. Firstly, arrogance is Ḥarām and secondly, it instigates one towards backbiting.

Further, an arrogant person tends to ridicule others, who he considers inferior to himself. Allah ﷻ has said in the Quran in Surah-al-Hujurat, Juz 26, Verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

“O believers! Let not the men scoff at the men, perchance they may be better than those who scoff, and nor than those who scoff, and not the women at other women, perchance that they may be better than those women who scoff ...”

(Sūrah Al-Hujurat, Juz 26, Āyah 11) [Kanz-ul- Īmān] (Translation of Qurān)

Don't look at others with disdain

Shaykh Sayyidunā Imām Aḥmad bin Ḥajar Makkī Shafa'i عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي while elaborating on this verse said, سُخْرِيَّه [Sukhrīyyah in the verse] refers to one who is mocked and is looked down upon with despise. This order of Allah ﷻ signifies that we should not look down upon anyone with disdain. It is possible that the one who we look down upon is actually at a better and higher status in the court of Allah ﷻ. It is relayed from the Intercessor of the Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, “There are several people who are in a miserable state, their hair are scattered and their clothes are worn out. No one cares about them, but if they were to swear by Allah’s name on any issue, Allah ﷻ would fulfil their words.” (Sunan-ut-Tirmidhī, pp. 459, vol. 5, Ḥadīṣ 3880)

Satan, the cursed, considered Prophet Sayyidunā Adam Ṣafiyullāh عَلَيْهِ الصَّلٰوةُ وَالسَّلَام inferior to him and thus suffered an eternal loss. On the other hand, Adam Ṣafiyullāh عَلَيْهِ الصَّلٰوةُ وَالسَّلَام received everlasting reverence and there is a great difference between them.

This Ḥadīṣ also infers that we should not consider others as inferior to us and should always avoid despising them with disdain because we are unaware that perhaps, one day the other person might attain a position of respect and we might be disgraced - and then he might take revenge.

لَا تُهَيِّنُ الْفَقِيرَ عَلَيْكَ أَنْ
تَرْكَعَ يَوْمًا وَالذَّهْرُ قَدْ رَفَعَهُ

Don't disgrace a poor man, you never know; you might be needy one day. Allah عَزَّوَجَلَّ might grace him with wealth; and let your poverty stay.

(Azawajiru 'An-iqtiraf il kabaair, pp. 11, vol. 2)

Who is Muslim? Who is Muḥājir?

Dear Islamic brothers! It is incumbent upon every Muslim that he does not hurt another Muslim unnecessarily. Neither should he steal others' belongings, nor should he backbite against him. Also, a Muslim should never ridicule a believer nor should he hurt him or fight with him; in fact, both should be each other's protectors. The Knower of the Unseen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "A (complete) Muslim is one who avoids harming other Muslims with his hand and tongue. Similarly, a (complete) Muḥājir is one who gives up all that is forbidden by Allah عَزَّوَجَلَّ." (*Ṣaḥīḥ Bukhārī*, pp. 15, vol. 1, Ḥadīṣ 10)

The renowned exegetist of the Qurān, Ḥakīm-ul-Ummaḥ, Shaykh Muftī Ahmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلِكِ الْقَوِي, while elaborating on this Ḥadīṣ, has explained: A complete Muslim is one who is a Muslim by all means - by definition and by actions [as prescribed under Islamic law]. A person is a Momin when he neither backbites another Muslim, nor curses at him, nor tattletales about him, nor passes sarcastic remarks to him. He does not physically hurt them, nor does he write anything against them. Further, a complete Muḥājir is one who not only migrates from his homeland, but also migrates from the commission of sin; or literally leaving sins, which is also migration – and that continues persistently. (*Mirāt-ul Manājīḥ*, pp. 29, vol. 1)

It is impermissible to hurt even by rolling the eyes

Dear Islamic brothers! The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "It is not allowed for any Muslim to terrify another Muslim." (*Sunan Abī Dāwūd*, pp. 391, vol. 4, Ḥadīṣ 5004)

At another instant, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “It is impermissible for a Muslim to roll his eyes in a manner which harms another Muslim.” (*AzZuhdul*, pp. 240, *raqam* 689) (*Ithāfus-Sādatuz-Zubaidī*, pp. 177, vol. 7)

Heart-wrenching itch

Dear Islamic brothers! It might seem very simple and easy to harm a fellow Muslim and hurt his feelings; to curse them, to backbite against them, to slander them, but this could turn into a heavy burden in the Hereafter, if these acts result in displeasing Allah Almighty عَزَّوَجَلَّ. It is narrated on 21st page of the Urdu booklet ‘Zulm kā Anjām’, published by Dawat-e-Islami’s publishing house, Maktaba-tul-Madīnah:

Shaykh Sayyidunā Yazīd bin Shajarah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has narrated that: Like the seas have shores, and Hell also has shores which have snakes like the Arabian camels and scorpions like mules. When the dwellers of Hell will plead to lessen their punishments, it will be ordered for them to be pulled out to the shore. As soon as they are pulled ashore, these snakes will grab them by their lips and faces and peel away their skins. They will turn towards the fire to safeguard themselves, and then they will be inflicted with an itch. They will itch so much that all their muscles and flesh will be plucked away and only bones will remain. It will be called out, ‘So-and-so! Are you hurting now?’ They will say, ‘Yes.’ Then it will be said, ‘This is the punishment for the harm you caused to the believers.’ (*At-Targhīb wat-Tarhīb*, pp. 280, vol. 4, *Hadīṣ* 5649)

Aye khāṣā-e-khāṣānay Rasūl waqt-e-du’ā hay

Ummat pay tayrī ākay ‘ajab waqt paṛā hay

Tadbīr sanbhīlnay kī ḥamārī naḥīn koī

Ḥān ik du’ā tayrī kay maqbūl-e-Khudā hay

Prophet it is time to make a special supplication

As turmoil and hardships engulf your nation

No recourse in sight, only relying on your supplication

For surely your pleas are accepted without exception

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Fortune enlightened by the blessings of Maulūd Celebration

Dear Islamic brothers! In order to get rid of the habit of backbiting and to develop a habit of offering Ṣalāh and practicing the Sunnah, keep yourself attached to the righteous Madanī Environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Prophetic ways. To prosper in this life and to be successful in the Hereafter, follow the Madanī Inʾamāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Celebrate Maulūd - the Blessed Birthday [of the Prophet ﷺ] - with the devotees of the Prophet as it has numerous blessings. Here we present to you the synopsis of the narrative of an Islamic brother, who was from the city of Tharāḥ Khelin Sudhanautī District (in Kashmir):

On the 12th night of Rabīʿ-un-Nūr 1430H, our Masjid was being decorated with green flags and splendid illuminations to celebrate the blessed night. Just then, four drug addicts entered the Masjid and informed the Imām that they were about to use drugs, but then they thought to themselves that, “Tonight is the Maulūd night. Will we even sin on this night? Why should not we repent?” Therefore, they had come to him. Thereafter, they repented and joined the congregation to amass the blessings of the Maulūd celebrations. The Imam of the Masjid quickly contacted a representative of Dawat-e-Islami. He came soon afterwards with some Islamic brothers and they met with the drug addicts with great enthusiasm. Later that night, the drug addicts travelled with the 3-Day Madanī Qāfilaḥ, following the prescribed schedule of the Qāfilaḥ. Their passion was highly commendable. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, by the blessings of Maulūd celebration, all four of them made righteous intentions to establish the Ṣalāh, adorn the beard, acquire the blessing of 63-Day Tarbiyyatī Course and attend the Masājid etc. Furthermore, all of them made a Baiʾah [initiation] into the Qādirīyyah Razawīyyah Spiritual Sufi Order along with their family members and became Aṭṭārī. At the time of delivering the statement, it had only been a few days since they joined the righteous Madanī Environment and at that time, they were travelling in a 12-Day Madanī Qāfilaḥ.

*Khūb jhūmo āey gunāḥ gāron tumḥarī ‘Eid hay
Ho gayā bakhshish kā sāmān ‘Eid-e-Milād un Nabī*

*Transgressors! Sway with joy, today is your celebration
The day of Maulūd, Prophet's birthday commemoration*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

After beholding splendid illuminations, a non-believer embraced Islam

Dear Islamic brother! Did you realize the Madanī Parable of celebrating Maulūd? Because the devotees of the Prophet were celebrating the Maulūd, which is why those drug addicts found out about the auspicious and mercy-filled night and felt that they should respect it. Hence, they entered the Masjid which was adorned with decorative lights and where green flags swayed in celebration of the blessed night. Benefits of celebrating the birth of our Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are truly phenomenal.

One Islamic brother told me [the author] that this one time, a Masjid was decorated with religious fervour to mark the Maulūd celebrations. It so happened that a non-Muslim passed by it and when he saw the magnificent decorations on the Masjid, he inquired about the occasion. He was informed that the splendid decorations were placed to mark the birthday of our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon hearing that, his heart filled with the respect for the Last Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He thought, 'Even though almost fifteen centuries have passed, still these Muslims celebrate the birthday of their Prophet with such zeal and enthusiasm and decorate their homes and Masjids. This affirms that this is the true religion.' الْكَافِرُ لِلَّهِ عَزَّوَجَلَّ, he repented from his false believes and reciting the Statement of Faith he embraced Islam.

Splendid illuminations for Maulūd Celebration

On page 174 of Malfūzāt-e-A'lā-Ḥaḍrat [the 561-page publication of Maktaba-tul-Madīna, the publishing organ of Dawat-e-Islami], it is narrated:

Question: For the Maulūd celebrations, is it wastage to decorate with flamed torches, chandeliers or floors¹?

¹ This means to level the particular surface of the earth by limestone etc.

Answer: Scholars concur that, لَا خَيْرَ فِي الْإِسْرَافِ وَلَا إِسْرَافَ فِي الْخَيْرِ that is, there is no good in wastage and there is no wastage in good. Hence, anything that is intended to raise the reverence of the gathering of Remembrance, it cannot be deemed impermissible. (*Mulfuẓāt-Ālāḥaḍrat*, p. 174)

A thousand wicks lit

Imam Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated in Iḥyā-ul-‘Ulūm from Sayyid Abū ‘Alī Rużbārī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى that one person arranged a gathering for the Remembrance of Allah عَزَّوَجَلَّ. For this gathering, he lit one thousand wicks. One person came and noticed so many candles and turned around to leave, just then the host held his hand and told him to extinguish one of the wicks which he thought was lit to please anyone else other than Allah عَزَّوَجَلَّ. He tried to put out the candles, but none of the wicks would not extinguish. (*Iḥyā-ul-‘Ulūm*, pp. 26, vol. 2)

Leḥrāo sabz parcham aey Āqā kay ‘ashiqaun!

Gḥar gḥar karo charāgān kaḥ Sarkār āgayē

Prophet’s devotees! Fly green flags today

Decorate every house and street for Master’s birthday

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

True poverty

Embodiment of Nūr صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his Companions عَلَيْهِمُ الرِّضْوَانُ, ‘Who is poor?’ The Companions عَلَيْهِمُ الرِّضْوَانُ answered, ‘Poor is a person who has neither dirham nor wealth.’ He then replied, “Poor person from my Ummaḥ is the one who will come on the Day of Judgment with his Ṣalāḥ, Fasts and Zakāḥ, but he would have cursed someone, laid allegation on another, stole from someone, caused someone’s blood to flow and hurt someone. Therefore they all will be given a share from his good deeds and if his good deeds

run out before their rights are fulfilled; then their sins will be put on him and then he will be thrown into Hell.” (*Saḥīḥ Muslim, pp. 1394, Ḥadīṣ 2581*)

Ah! What will transpire on the Day of Reckoning?

Dear Islamic brothers! Tremble with fear! Shiver! Truly, a person, who is left empty-handed on the Day of Judgment despite bringing Ṣalāḥ, Fasts, Zakāḥ, generous contribution, social works, and other great virtuous deeds; is indeed poor. Since he had cursed, laid allegations, reprimanded someone without any cause under Islamic law, ridiculed someone, disgraced someone, hit someone, borrowed something from someone and deliberately not returned it, not repaid his debts, hurt others feelings; these people will take away his good deeds. After his good deeds have finished, he will be shoved into the fire of Hell laden with other peoples’ sins. Therefore, if you have slandered against someone or compromised their rights in any way, then the safe road is to seek their forgiveness without any hesitation along with repentance from Allah عَزَّوَجَلَّ.

My master, A’lā-Ḥaḍrat, Imām of Ahl-us-Sunnah, Maulānā, Ash-Shah Imām Ahmed Raḍā Khan عَلَيهِ رَحْمَةُ الرَّحْمٰن wrote in his Fatāwā Razawiyyah: “It is easier to get others to forgive here (in this world), but there are very slim chances on the Day of Judgment because everyone will be engrossed in his own matters, wanting virtues and disgusted of his sins. In such a situation, who will not want good deeds coming their way and their sins being off-loaded elsewhere! To a point, it is relayed in a Ḥadīṣ that if the parents have some claim over the son, they will harass him demanding their rights. He will say assuming to have mercy, ‘I am your off-spring’. On the other hand, the parents would wish that they had even more rights to settle (so they could have taken away his deeds or given him their sins).

It is narrated in Ṭabarānī by Ibn-e Mas’aud رَضِيَ اللهُ تَعَالَى عَنْهُ that he heard from the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that, ‘A son would owe to the parents. So, on the Judgment Day they will rush towards him and he will say, ‘I am your son!’ Then the parents will be awarded their rights and they would wish they had even more rights due on him.’

When this is the case of one’s own parents, expecting from others is mere a wishful desire. If Allah, the Exalted and the Almighty عَزَّوَجَلَّ wills to show mercy on someone, He عَزَّوَجَلَّ would grant the claimant glorious heavenly abodes and satisfy him to forgive the other.

In one grand scheme of compassion, both will benefit. Neither will his goods deeds be given to the claimant, nor will the claimants' sins be passed to him, nor was he deprived of his rights. In fact, he was granted thousands times more than what his claim was worth. The Mercy of Allah عَزَّوَجَلَّ is so remarkable that the oppressor will be forgiven and the oppressed is left well pleased as well. (اللَّهُ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى (All praise is for Allah عَزَّوَجَلَّ, praise which is abundant, pure and blessed, like our Allah عَزَّوَجَلَّ likes and pleases).” (*Mu'jam Kabīr*, pp. 219, vol. 10, ḥadīṣ 10526)

Yā Ilāhī! Jab paṛay Maḥshar mayn shor-e-dār-o gīr

Amn day nay wālay piyāray payshvā ka sātḥ ho

Yā Allah! As uproar starts to call to account on Judgement Day

We seek the help of the Your Beloved on Judgement Day

I forsake my honour on the people

Dear Islamic brothers! Backbiting is a disease which is so widespread that very few people refrain from this sin. To lessen the burden of our sins, we should all strive to refrain from backbiting and other sins and toil to safeguard others from these sins as well. Another way to lessen the burden of sins of others is to try our utmost to forgive our rights over fellow Muslims. Enticing us towards forgiving others, the Caring Prophet, the Beloved of Allah, the Dearest of Āminah رَضِيَ اللَّهُ تَعَالَى عَنْهَا would often say: ‘Who amongst you is not capable of being like Abū Ḍamḍam?’ They asked, ‘Who is Abū Ḍamḍam?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘He was a man from the past Ummah who used to say in the mornings: O Allah عَزَّوَجَلَّ! Today I forsake my honour for the person who oppresses me.’ (*Shu'bul Īmān*, pp. 261, vol. 6, Ḥadīṣ 8082)

One who forgave in advance got forgiven

One Muslim said to Allah عَزَّوَجَلَّ, ‘Allah عَزَّوَجَلَّ! I do not have any money to give in charity, therefore whoever is after my honour, I forsake it for him.’ Allah عَزَّوَجَلَّ revealed to the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘I have forgiven him.’ (*Ihyā-ul-‘Ulūm*, pp. 219, vol. 3)

Generosity of the Imam of the oppressed

When Imam of the Oppressed, Sayyidunā Imām Zāin-ul-‘Aābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ would leave his home, he would say: ‘Allah عَزَّوَجَلَّ! I will give charity today and that (charity) is that whoever backbites against me I give my honour to him.’ (*Hayāt-ul-hywāni-ul-kubarī*, pp. 202, vol. 1)

Dear Islamic brothers! What Imām Zāin-ul-‘Aābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ is saying is that today whoever backbites against me, I will not take revenge from that person, neither in this world nor in the Hereafter. However, this does not denote that backbiting is permissible. Backbiting still remains a sin as usual and hence repentance from this sin is compulsory. It just means that the Imam forgoes his rights and only for that day when he has forsaken his honour. Drawing some inspiration from this narration, we should also forgive beforehand those who will backbite against us, will hurt our feelings or otherwise will violate our rights. With the intent to please Allah عَزَّوَجَلَّ, please forgive all those who have violated any of your rights. Let us hear the following two narrations, which expound on the marvellous benefits of forgiving others.

Marvellous blessing on forgiving

On the last page of *Ghuṣṣay kā ‘ilāj* [the 32-page booklet of *Maktabah-tul-Madīnah*, the publishing organ of *Dawat-e-Islami*], it is narrated, “On the Day of Judgment, it will be announced, ‘Whoever has their reward with Allah’s mercy let them stand up and enter Paradise.’ It will be asked, ‘Who has this reward?’ The announcer will reply, ‘For those who forgive.’ Then, thousands of people will stand up and enter Paradise without any accountability.” (*Mu’jam Awsaṭ*, pp. 542, vol. 1, *Ḥadīṣ* 1998)

Three means to attain Paradise

On page 28 of *Nāchākiyaun kā ‘ilāj* [the 48-page booklet of *Maktaba-tul-Madīnah*, the publishing organ of *Dawat-e-Islami*], it is cited that Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, “The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever has three things, Allah عَزَّوَجَلَّ will take his account with ease. That person will enter Paradise with the mercy of Allah عَزَّوَجَلَّ.’ Then I asked, ‘Yā Rasūlallah! What are those three things?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Mend relations with those who break ties with you, endow those who deprive you and forgive those who do injustice towards you.’” (*Mu’jam Awsaṭ*, pp. 263, vol. 1, *Ḥadīṣ* 909)

Maulānā Rūmī رَحْمَةُ اللهِ تَعَالَى said:

Tu barāey waṣl ker dīn āmadī

Nay barāey faṣl ker dīn āmadī

You have come here to mend and stay

Not for destroying and breakaway

Madanī will

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the intent to please Allah عَزَّوَجَلَّ, devotee of Madīna has forgiven beforehand all physical and materialistic rights, rights including all previous loans, all those who have stolen my property, everyone who slandered me, laid allegations upon me, backbit against me, disgraced me, even those who have hit me. Regarding the will about honour and life, it is narrated on page 10 of Madanī Waṣīyat Nāmāḥ [the booklet of Maktaba-tul-Madīnaḥ, the publishing organ of Dawat-e-Islami]: “To please Allah عَزَّوَجَلَّ, I have forgiven, in advance, anyone who curses me, ridicules and insults me (i.e. backbites against me), brings harm or injury to me, or otherwise hurts my feelings. No one should take revenge from any individual who tries to hurt me in any way. In case that I am martyred, I forgive my rights as a victim. As for the rights of the heirs, I have requested them to forgo their rights as well (and not to file any suit etc). For the sake of the intercession of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, if I am blessed on the Day of Judgment, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ I shall seek to take that person, who martyred me, to Paradise provided that he died with true faith.

(In case that I am murdered, no one should call for a strike or cause riots. If a ‘strike’ is to forcefully ask people to close their businesses, throw stones at others’ cars and at their place of business then such grave violations against fellow beings cannot be termed as permissible by any Muftī of Islam. Such ‘strikes’ are utterly Ḥarām and could be a cause for going to Hell. Such outburst of violent emotions and disorderly conduct result only in the loss of this world and the Hereafter and nothing else. Usually the ‘strikers’ get tired quickly and then the governments and law enforcement authorities eventually overpower them).

Essential explanation: According to Islamic law, when a Muslim is murdered, there are three kinds of rights: Firstly, the right of Allah عَزَّوَجَلَّ; secondly, the right of the murdered victim; and thirdly, the right of the heirs. If the victim has pardoned his right beforehand then only his right is forgiven. To get forgiveness for the right of Allah عَزَّوَجَلَّ, the murderer

will have to sincerely repent. Heirs have their right too and it is upon them if they wish to forgo their right or they could demand blood money, a compensation to be paid to them for the slain person. If the heirs are not sought for forgiveness nor are compensated then they can demand their dues on the Day of Judgment.”

Ṣadqaḥ piyāray kī hayā kā na lay mujḥ say ḥisāb

Bakhsh bay pūchay lajāe ko lajānā kiyā hay

*On behalf of Your Beloved's modesty; Pardon me without accountability
Pardon me, I am endured several trials already having a sinful individuality*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

I forgive Ilyās Qādirī

To all the Islamic brothers and all Islamic sisters, I humbly plead you to forgive me if I have backbitten against you, slandered you, and laid allegations upon you; if I have been harsh with my words or have brought any kind of grief or pain to your heart in any way. Pardon me and forgive me all the rights. Imagine that I have violated the biggest humanly right possible, pardon them all and earn immense virtues. With my palms together, I humbly implore and present to you my Madanī request that with a sincere heart say at least once, “Allah عَزَّوَجَلَّ! I forgive Ilyās Qādirī Raḍavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.”

Madanī Request to the creditors

If I owe any debts or if I temporarily borrowed anything and did not return it, then please contact the head of the current Central Shūrā of Dawat-e-Islami or my two sons. If you do not wish to get back your property then for the pleasure of Allah عَزَّوَجَلَّ, grant me forgiveness and amass immense virtuous rewards. Whoever owes me any money, I hereby forgive them all my personal loans. Yā Allah عَزَّوَجَلَّ:

Tū bay ḥisāb bakhsh kay hayn bay ḥisāb Jurm

Daytā hūn wasīṭaḥ tujḥay Shāḥ-e-Ḥijāz kā

*Grant a pardon without a trial as the list of offences is extensive
I seek my acquittal for the sake of King of Mecca & Madīna*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heart's pain subsided

In order to get rid of the habit of backbiting and to make a habit of offering Ṣalāh and practicing the Sunnah, keep yourself attached to the righteous Madanī Environment of Dawat-e-Islami. Travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Prophetic ways. To prosper in this life and to be successful in the Hereafter adopt the deeds as per the Madanī In'āmāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. For your persuasion, here is a firsthand account of a Madanī Parable, which was relayed by an Islamic brother from Pakkā Qil'a, Hyderabad (Bāb-ul-Islām, Sindh, Pakistan):

All of a sudden, I started having chest pain. The medications did not have any prominent effect; therefore, I went to Jinnah Hospital in Karachi for a heart surgery. My condition worsened even after surgery. I was taking several medications for this ailment, but the pain was still persistent. Then, upon the Individual Efforts of an Islamic brother, I travelled in a Madanī Qāfilah of Dawat-e-Islami with the devotees of the Prophet to learn the Sunnah. I did not use any medications during the travel neither did I take any dietary precautions. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the blessings of this Madanī Qāfilah, Allah عَزَّوَجَلَّ relieved me from my heart's illness.

*Dil mayn gar dard ho, yā kay sir dard ho
Pāo gay ṣaḥatayn, Qāfilay mayn chalo
Operation icalayn, aur shifāeyn milayn
Kar kay ḥimmat chalayn, Qāfilay mayn chalo*

*Have heart pains or back aches
To find wellness, let's go in the Qāfilah
Operations dismissed, wellness achieved
Let's make a move; let's go in the Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Spiritual disease of the heart is the actual death

Dear Islamic brothers! Did you realize how the disease of the heart was cured by the blessings of travelling in the Madanī Qāfilah? As the apparent disease of the heart was cured *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the spiritual disease of the heart will also be cured by travelling in these outreach travels. By Allah *عَزَّوَجَلَّ*! The spiritual disease of the heart is thousand degrees worse than the heart disease; rather I should say that there is no comparison to be drawn between the two. The actual pain of the heart could be a causeway to heaven, if the patient is truly enduring with patience; whereas, the spiritual disease of the heart is a cause of failure in this world and the Hereafter.

Dark side of the heart

From page 920 of Faizān-e-Sunnat, Volume 1 [*the 1568-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami*], it is extracted: “Ḥadīṣ is relayed that when a person commits a sin, a black spot forms on his heart. When he sins again, another spot forms on his heart until his heart is blackened and as a result of this, any counsel towards righteousness has no affect upon him.” (*Ad-Dur-rul-Manšūr, pp. 446, vol. 8*)

Why advice has no affect

It is obvious, if someone's heart is rusted and blackened, how the words of advice would have any effect on it. It is difficult for such people to refrain from sins and to get frustrated from committing them. Their hearts do not incline towards virtuous deeds and even if they come towards good deeds, still they do not enjoy themselves because of the blackness. They only plan to run away from the righteous Madanī Environment. Their carnal desires

arouse them with extended expectations, eventually heedlessness overcomes them and these unfortunate people disassociate themselves from the righteous Madanī Environment.

Gunāḥaun nay merī qamar toṛ dālī
Mayrā ḥashr mayn hogā kiyā Yā Ilāhī
Banā day mujhay nayk naykaun kā ṣadqaḥ
Gunāḥaun say har dam bachā Yā Ilāhī

My sins have broken my back and caused devastation
What will happen on the Day of Resurrection
For the sake of the pious, grant me piety
Safeguard me from sins every instant of the way Yā Allah!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Improper use of the tongue could be deleterious in the grave

Dear Islamic brothers! We are unaware of hidden plan of Allah عَزَّوَجَلَّ. If He so wills, He can take account of any one of our minor sin; or if He wills, he can forgive thousands of our sins or He can even take us under the shade of His mercy on account of only one virtuous deed. Sayyidunā Abū Bakr Shiblī Baghdadī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي said, “After I saw one of my deceased neighbor in a dream, I asked him, مَا فَعَلَ اللَّهُ بِكَ؟ meaning, how did Allah عَزَّوَجَلَّ treat you?’ He said, ‘I faced severe complications. I could not even recall the answers to the questions of the Munkar and Nakīr. I thought that I might not have died on faith. Meanwhile a voice called out, ‘You are receiving this punishment because of the unnecessary use of your tongue.’ Now the angels responsible to carry out the punishments, advanced towards me. Right then a

handsome man, who had a fragrant aroma around him, intervened between the torment and me. He reminded me the answers to the questions of the Munkar and Nakīr.

Thus, I was able to answer their questions and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, the punishment was repelled from me. I asked that elderly man, ‘May Allah **عَزَّوَجَلَّ** have mercy upon you, who are you?’ He informed, ‘I am created by the blessings of your excessive recitation of Durūd and I am designated to aid you in your times of affliction and need.’ (*AlQaulul Badee*, p. 260)

Āap kā nāmay nāmī āey Ṣallay ‘alā

Her jagā her muṣībat mayn kām āa gayā

Prophet, your renowned name assisted us

In times of distress, at every hindrance

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

Why can't the Master come in the grave?

سُبْحٰنَ اللّٰهِ عَزَّوَجَلَّ! By reciting Durūd in abundance, an angel can come in the grave to assist, then why the Blessed Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** cannot come for our assistance. Someone has captured the essence of this in the following couplet:

Mayn gour andḥayrī mayn ḡhabrāūn gā jab tanḥā

Imdād merī karnay ājānā meray Āqā

Roshan merī turbat ko Lillāḥ shahā karnā

Jab naza' ka waqt āey dīdār 'aḡā karnā

In my dark grave, when the darkness scares me

Come to my aid my Beloved Prophet

Illuminate my grave for the sake of Allah

When it is time to depart, show me your glance

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

Stopped on the Bridge Şirāt

The Blessed Prophet ﷺ said, “If anyone says something by which he intends to disgrace a Muslim, then Allah عزوجل will stop him on the Bridge Şirāt until he is acquitted of what he said.” (*Sunan Abī Dāwūd*, pp. 354, vol. 4, Ḥadīṣ 4883)

Conditions of the people who cross the Bridge

Dear Islamic brothers! Did you realize? How dangerous are the consequence of laying allegations on others! A person will be held back on the bridge of Aş-Şirāt, which is built over the hellfire. It is finer than a strand of hair and sharper than the sword. I swear by Allah عزوجل! This is a grave punishment.

Let me present to you this Ḥadīṣ, which explains the conditions on this bridge. Thus, it is narrated from Sayyidatunā Ayesha Şiddīqāh رضى الله تعالى عنها that the Most Dignified Prophet ﷺ said: “There is a bridge over Hell, which is finer than a strand of hair and sharper than a sword. It is lined with iron hooks and thorns, which will grab the person whomever Allah عزوجل wills. People will pass over it; some will pass within the twinkling of an eye like lightning, wind and like the finest horses and camels. The angels will be calling out رَبِّ سَلِّمْ، رَبِّ سَلِّمْ (O Lord! Let them pass with ease! O Lord! Let them pass with ease.) Some Muslims will be forgiven, some will get injured, some shall be hanging upside down and yet others will fall on their faces into the hellfire.” (*Musnad Imām Aḥmad*, pp. 415, vol. 9, Ḥadīṣ 24847)

For further information about this bridge, read the booklet published by the publishing department of Dawat-e-Islami, titled ‘Pul Şirāt kī Deḥshat’ and try to distribute this booklet with intent to donate its reward for your relatives.

*Yā Ilāhī! Jab chalūn tarīq rahay pul Şirāt
Āftāb-e-Ĥāshimī, Nūr-ul-Ĥudā kā sāth ho
Yā Ilāhī! Jab sar-e-shamshīr per chalnā paṛay
Rab-e-Sallim kehñnay wālay ghamzudā kā sāth ho
Yā Ilāhī! Nāmaḥ-e-A'māl jab khulnay lagayn
A'ayb poshay khalq-e-Saṭṭār Khaṭā kā sāth ho*

*Allah ﷻ! When I walk on the dark bridge of Širāt
May I be in his, the bright star of Hashmi & Light of Guidance, company
Allah ﷻ! When I have to walk on the sword's blade
May I be in the one who says "Oh Lord! Grant Serenity", the comforter's company
Allah ﷻ! When books are being opened and accountability starts
Veiler of sins of the creation; may he be there for me*

Don't get pleased with others' difficulties

The Beloved and Blessed Prophet ﷺ said, "Do not get pleased (and express happiness) at your brother's difficulties. It is highly possible that Allah ﷻ may cast His mercy upon him and you might get involved in that very situation." (*Jāmi' Tirmidhī, pp. 227, vol. 4, Ḥadīṣ 2514*)

Examples of getting pleased at others' misfortunes

Dear Islamic brothers! Avoid expressing your joy at the misery of other Muslims. There is no blame on you, if your heart involuntarily takes delight at others problems, but you must strive your utmost to drive away such feelings from the heart. If you display or express joy in any way, then you stand blamed for rejoicing at others distress. This disease is commonplace these days. If a student lags behind in his studies or fails a test, then sometimes other fellow students are pleased. Likewise, if a popular Nā't reciter comes down with a sore throat, then the lesser known reciter gets happy. Same scenarios prevail amongst Quranic reciters, preachers, orators, professionals, skilled-workers, businessmen and company managers etc - that they rejoice at others' distress and failures.

If two people have some enmity among themselves then this disease easily makes its way to their hearts. If calamity strikes one, the other rejoices. If one's child gets sick; he is robbed; his business dwindles; his home is damaged or destroyed; he has an accident; someone sues against him; gets arrested; receives a citation for a traffic violation; his car breaks down; or any other misery befalls upon him, then some people rejoice and express their joy and slip into this sin. Some, specially those who are very talkative and often non-practising, but they consider themselves at a 'higher spiritual status' often make claims like, 'See! He hurt me that is why this happened.' As if they know the hidden secrets and they can spiritually find out the root cause of others misfortunes. Such people should evaluate

themselves and consider this statement of Ḥujja-tul-Islām, Sayyidunā Imām Muhammad bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي, written in Iḥyā-ul-‘Ulūm, “It is narrated that, there are some sins that their punishment is a faithless demise. We seek Allah’s refuge from such. That sin is a false claim of sainthood or of performing a minor miracle.”

*Madanī! Gunāḥaun kī ‘ādat nahī jātyan āp hī kuch karayn
Mayn nay koshishayn kī bahūt magar merī ḥālat āh! burī rahī
Help me kick off the habit of sins, my Adorable Master
I have tried but my state remains deplorable*

If you cannot act on three then do this...

One wise person said that if you are not capable of these three then do these three things: if you cannot do good, then refrain from the evil acts; if you cannot benefit others, then at least do not hurt them; and if you cannot keep Nafl fasts, then avoid eating the flesh of others. (*Tanbīh-ul-Ghāfilīn*, p. 89)

Honour of a Muslim in the sight of the sages

One sage said, “We observed that our pious predecessors considered it a greater degree of worship to guard themselves from disgracing other Muslims than praying Ṣalāh and keeping day-fasts.” (*Zamm-ul Ghībat*, pp. 94, raqam 55)

Enormous charity and backbiting

Sayyidunā Wahb Makkī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, “Assuming that I owned all the materialistic possession of this world, from its inception until its culmination, and that I gave it all in the path of Allah عَزَّوَجَلَّ. I consider giving up backbiting better than committing such virtuous deed. Likewise, I consider not to look upon the impermissible things better than to expend the world and its blessings in the path of Allah عَزَّوَجَلَّ.” He further added this part of the 12th verse of Surah Al-Ḥujurat:

لَا يَغْتَابُ بَعْضُكُم بَعْضًا ط

“... Do not backbite one another.”

(*Sūrah Al-Ḥujurat*, Juz 26, Āyah 12)) (*Kanzul Īmān*(Treasure of Faith)[Translation of Quran])

Furthermore, he then added a phrase from the 30th verse of Sūrah Nūr, Juz 18:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

“Order the Muslim men to lower down their sights a little...”

(Sūrah Nūr, Juz 18, Āyah 30)(Kanzul Īmān(Treasure of Faith)[Translation of Quran])

(Tanbīh-ul-Ghāfilīn , p. 89)

Dear Islamic brothers! We realize how our pious predecessors, the sages of our religion, despised backbiting and other such sins. They were ever cognizant that there is no bigger loss than earning the displeasure of Allah ﷻ. If Allah ﷻ takes account of even one of our sins, then severe disgrace shall befall on us. If only one instant of backbiting is left in our records, such that we did not get it forgiven in this world, after he [the one we slandered] found out about it. What will happen if we are called to account for it on the Day of Judgment? Ah! Indeed! The matters of accountability for people’s rights are truly worrisome.

Hernia pain subsided

Dear Islamic brothers! In order to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāh, practicing the Sunnah and to engender a motivation to do remembrance of Allah ﷻ; keep yourself attached to the righteous Madanī Environment of Dawat-e-Islami. Try your utmost to travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Prophetic ways. To prosper in this life and to be successful in the Hereafter, adopt the deeds as per Madanī In’āmāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islāmi within the first ten days of each Madanī month. **إِنْ شَاءَ اللَّهُ ﷻ**, with the blessing of this, you will amass blessings of our religion and of the world; and if Allah ﷻ wills, you will also be treated from ailments. In this context, let’s read the following Madanī Parable.

This is the summary of what an Islamic brother from Bāb-ul-Madīnah (Karachi) relayed, ‘Despite the fact that I had an operation for hernia twelve months ago, the abdominal pain still persisted. I switched doctors and used various medications, but the pain remained. One day an Islamic brother invited me to travel with the Madanī Qāfilah. I tried to excuse myself by saying that I had a medical condition and that sleeping on the Masjid floor

during the Qāfilah would worsen my pain. That Islamic brother persuasively continued to call me further with his persistent Individual Efforts. However, I complied and came to the International Headquarters, Faizān e Madīna with intent to travel in a Madanī Qāfilah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I was blessed to travel in a 3-Day Sunnah-inspiring Madanī Qāfilah with the devotees of the Prophet. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, my hernia pain, which did not go away with all the medications and treatments, subsided during the three days of the Madanī Qāfilah.

*Hernia ka ho dard is say ho rang zard
Mat darayn chal pa'ayn Qāfilay mayn chalo
Raḥmatayn lūtnay barkatayn lūtnay
Āyīay na chalayn Qāfilay mayn chalo
No matter hernia causes pain and suffering
Don't be confounded! Let's go in Qāfilah
To accumulate the bounty and blessing
Make a move. Let's go in Qāfilah*

صَلُّوْا عَلَی الْحَبِیْب **صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ**

Fortunes of sickness

Dear Islamic brothers! Did you realize the blessings of Madanī Qāfilah? The hernia pain that did not go away with surgery and treatments, subsided by the blessing of travelling with the Madanī Qāfilah. Remember, health and recovery are truly and solely from Allah **عَزَّوَجَلَّ**, so if the pain does not subside or the disease does not go away, do not get disheartened. Stay well pleased with the will of Allah **عَزَّوَجَلَّ**, and keep reminding yourself of the benefits of sickness and disease. On page 802 of Bahār-e-Sharī'at, Volume 1 [the 1250-page publication of Maktaba-tul-Madīna, the publishing organ of Dawat-e-Islami], it is narrated:

The Most Noble Prophet **صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** talked about disease and said: After a believer falls sick and then recovers, his ailment becomes atonement for his sins and a lesson for him for the future. Whereas, if a hypocrite falls sick and then recovers, his example is that of a camel who was tied by its owner and then set free. It neither knew why it was tied nor why was it let loose. One man asked, 'Yā Rasūlallah! What is sickness? I have never gotten sick.' He **صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** replied, 'Get up from our company. You are not from us.' (Sunan Abī Dāwūd, pp. 245, vol. 3, Ḥadīṣ 3089)

*Mayn apnay Khaīr-ul-warā kay ṣadqay, mayn un kī shān kay ṣadqay
Bharā hay ‘aybaun say mayrā dāman, Ḥuḍūr phīr bhī nibhā rahay hayn*

*I am indebted to the Prophet, astonished by his majesty
My record is laden with sin; still he cares for me*

A toothpick deprived his entrance into Paradise

On page 11 of *Zulm ka Anjām* (the booklet published by *Maktaba-tul-Madīnah*, the publishing organ of *Da’wat-e-Islāmī*], it is extracted from Shaykh ‘Abdul Wahhāb Sh’arānī’s book, titled *Tanbīh-ul-Mughtarīn*: The famous Tāba’ī saint, Sayyidunā Wahb bin Munabbih رحمته الله تعالى عنه narrated: A Jew repented from all his sins and then for seventy years, he worshipped in such a manner that he would observe fast in the day and worship during the night. He would neither eat any delicious cuisines nor would he rest under any shelter. After his death, somebody saw him in a dream and inquired **مَا فَعَلَ اللَّهُ بِكَ؟** (Meaning, how did Allah عَزَّوَجَلَّ take your account?) He replied, “Allah عَزَّوَجَلَّ took account of all my deeds and forgave all my sins, except for one straw which I had used as a toothpick without its owner’s permission (as this was the matter of peoples’ right) and I had not asked him to pardon me. I was deprived from entering into Paradise on account of this straw.” (*Tanbīh-ul-Mughtarīn*, p. 51)

The penalty of splitting a grain of wheat

Dear Islamic brothers! Ponder upon this! One single straw deprived a person from entering into Paradise. Talk about a straw; nowadays some people embezzle millions and billions and do not even think about it. May Allah عَزَّوَجَلَّ show such individuals the light of guidance.

Listen to one more heart-wrenching narration that talks about the penalty of the Hereafter of not eating but just breaking a single grain of wheat. It is narrated that a person was seen in a dream after his death and was asked **مَا فَعَلَ اللَّهُ بِكَ؟** (Meaning, how did Allah عَزَّوَجَلَّ take your account?) He replied, “Allah عَزَّوَجَلَّ pardoned me but I had to go through the accountability to the point that I was asked about, that day when I was fasting and was sitting at my friend’s shop. At the time of Ifṭār, I picked a single grain of wheat from the sack of grains and broke it in half and as I was about to eat it, I realized

that the grain did not belong to me. Therefore, I immediately put it back where I had picked it from but I was still sought to account for it. My deeds were taken away in the amount equalling the loss of breaking someone else's grain.” (*Mirqāt-ul Mafātiḥ*, pp. 811, vol. 8, under explanation of Ḥadīṣ 5083)

*Ḥum dūbnay ḥī ko thāy kay Āqā kī madad nay
Girdāb say khīnchā ḥamayn ṭufān say nikālā
Lākhon taray ṣadqay mein kaḥayn gay dam-e-Maḥshar
Zindān' say nikālā ḥamayn zindān say nikālā*

*We were about to lose all hope and drown;
But the help our Master, Saved us from the storm, pulled us out.
May I sacrifice my life on you, I will say on the Judgment Day
Rescued us from torment, freed us from prison*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Say about others what you would like to be said about you

Shaykh Sayyidunā Sufyān Ṣaurī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said, “Talk about your brother, when he is not present, in a manner, in which you want your brother to talk about you when you are not present.” (*Tanbīh-ul-Mughtarīn*, p. 192)

Don't get furious if someone slandered you

Shaykh Sayyidunā ‘Abdul Waḥḥāb Sha’rānī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said: It is not appropriate to get upset with a person who has backbitten against you. Instead, you should adore that person as you are being rewarded because of him. Even though, he did not plan to reward you.

¹ Prison

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further comments that whoever gets upset with a person whose virtuous deeds are coming in his own account, is senseless. However, it is permissible to get because of any legitimate reason under Islamic law. (*Tanbīh-ul-Mughtarīn*, p. 193)

An extraordinary way to rectify the backbiter

شَيْخُنَا اللّٰهُ عَزَّوَجَلَّ, Shaykh Sayyidunā ‘Abdul-Wahhāb Sha’rānī قَدِيسُ سِرِّهِ التَّوْحِيدِ has explained it so beautifully. Further, we also learn from his statement that if we start arguing, then that could engender hatred, thus leading to more complications, but if we try to rectify that person in a polite manner, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, that person could forsake the habit of backbiting altogether.

On page 22 of Nāchāqiaun kā ‘ilāj [the booklet published by Maktaba-tul-Madīnah, the publishing organ of Da’wat-e-Islāmī] it is cited: We must bear this rule in mind that filth cannot be cleaned with filth, it must be cleansed with water. Therefore, whoever adopts an immature behaviour towards you, try your utmost to adopt a courteous decorum with them, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, you will reap gratifying reward.

By Allah عَزَّوَجَلَّ, truly fortunate are those individuals, who forgive instead of taking revenge from others who are unfair with them and repel their injustices with kindness. To entice us to repel evil with goodness, it is stated in Juz 24, Sūra Hā-Mīm Sajdah, Verse 34:

ادْفَعْ بِالَّتِي هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَاَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

O listener; repel the evil with good, then he between whom and you there was enmity will become as though he was your warm friend.

(Sūra Hā-Mīm Sajdah, Juz 24, Āyah 34) (Kanzul Īmān [Translation of Quran])

Chashm-e-Karam ho aysī kay mit jāey har khatā

Koī gunāh mujh say na Shaytān karā sakay

*All my sins get wiped away; may I be blessed so
And the devils fail to push me towards the sinning [flow]*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Seized by Allah's hidden plan

Shaykh Sayyidunā Bakr Muzanī رَحْمَةُ اللهِ تَعَالَى عليه has stated, “When you see a person advocating other’s shortcomings (meaning, who always reveals others secrets and backbites about people), then know that he is surely the enemy of Allah عَزَّوَجَلَّ and is seized by Allah’s hidden plan.” (*Tanbīh-ul-Mughtarīn*, p. 197)

Back-fence talk

Shaykh Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said: I am surprised at people who backbite about their Islamic brothers behind their backs and dishonour them; but when they come in front of them, they display their utmost admiration and start praising them. (*Tanbīh-ul-Mughtarīn*, p. 197)

Abomination form hypocrisy

When Sayyidunā Imām Ja’far Ṣādiq عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى detached himself from all the people [and worldly matters], Shaykh Sayyidunā Sufyān Ṣūrī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى approached him and said, “Because of your detachment, people are missing your grace and beneficence.” In reply, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى read these two couplets:

ذَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِبِ وَالنَّاسُ بَيْنَ مُخَايَلٍ وَمَارِبٍ
يُفْشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالْوَفَا وَقُلُوبُهُمْ مَحْشُوءَةٌ بِعِقَارِبٍ

*People's loyalties have passed, like the day, yesterday
And people have plunged in their own contemplation
People show-off their love for others and their affection
In reality their hearts are filled with hatred and aversion*

(*Taẓkirat-ul-Awliyā*, p. 22)

Hypocrisy nowadays

Dear Islamic brothers! Did you observe how Sayyidunā Imām Ja’far Ṣādiq عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى detached himself from the worldly affairs because of people’s hypocritical ways? Such

problems had started to creep in those pure times as well and today our condition is a total mess. Ah! People are in an awful state. When they meet, they display mutual respect for each other; inquire about each other's wellbeing and are hospitable – serving others' cold drinks or hot tea and mouth-fresheners. On the outside, they converse casually and courteously – smiling and laughing - but in reality they have hatred and malice in their hearts. That is why they start backbiting against the other as soon as they part ways. They laugh at their shortcomings and utter sentences like:

- He is like this, or like that.
- What has happened to him, he is always dressed up?
- The way he walks, makes me laugh.
- He is so immoral I feel ashamed to talk about him.
- He seems so arrogant because he talks very little.
- He is stupid; he does not even know how to talk to people.
- He is strange and crazy, probably impotent.
- That person is very wicked.
- He took my money.
- He is surely a crook etc.

Ghībat-o-chughlī kī āfat say bachayn

Yeh karam Yā Muṣṭafā farmāey

Ẓāhiro bāṭin ḥamārā aik ḥo

Yeh karam Yā Muṣṭafā farmāey

May we refrain from backbiting and tattle tale

Muṣṭafā ﷺ, grant us such ability

May our actions be aligned with our hearts

Muṣṭafā ﷺ, grant us such purity

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Making someone ashamed of their sin

On page 173 of Bahār-e-Sharī‘at [the 312-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami], it is stated: “The Beloved Prophet ﷺ has said, “Whoever makes his brother feel ashamed for his sin, which he had already repented from then that person will be immersed in that sin before he dies.” (Jāmi’ Tirmizī, pp. 226, vol. 4, Ḥadīṣ 2513)

Disgraced him and tangled myself in the same sin

Dear Islamic brothers! We just learnt that if somebody repents from their sins, then we should not disgrace him. In this context, Shaykh Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī رحمه الله تعالى وَاٰلِهٖ وَسَلَّم relays that Sayyidunā Yaḥyā bin Mu’āz Rāzī رحمه الله تعالى وَاٰلِهٖ وَسَلَّم has stated: “A sensible person should never embarrass anyone of his sins (from which he has already repented) because, once, I disgraced someone because of his sin [after his repentance] and I was implicated in the same sin for twenty years.” (Tanbīh-ul-Mughtarīn, p. 197)

I am planting a tree

Dear Islamic brothers! The habit of unnecessary gossip and non-stop conversations result in unwarranted circumstances and such a person usually ends up with ample backbiting and tale bearing. If it is necessary, then talk a virtuous talk. Use your tongues to glorify Allah عزَّوَجَلَّ. Look! What the Beloved Prophet ﷺ advised his companion Sayyidunā Abu Ḥurāirah رحمه الله تعالى وَاٰلِهٖ وَسَلَّم for best use of his tongue. Read and cherish these words. It is narrated in Ibn-e-Mājah: The Noble Prophet ﷺ was going somewhere when he saw Sayyidunā Abu Ḥurāirah رحمه الله تعالى وَاٰلِهٖ وَسَلَّم planting a plant. He ﷺ inquired, ‘What are you doing?’ The companion respectfully answered, ‘Planting a tree.’ The Last Prophet ﷺ replied, ‘Should

I tell you the best way to plant a tree? By reciting **سُبْحَنَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ**, for each phrase a tree is planted in Paradise.’ (*Sunan Ibn Mājah*, pp. 252, vol. 4, Ḥadīṣ 3807)

Plant four trees in Paradise

Dear Islamic brothers! In the aforementioned Ḥadīṣ, there are four phrases, which are mentioned:

(1) سُبْحَنَ اللَّهِ (2) الْحَمْدُ لِلَّهِ (3) لَا إِلَهَ إِلَّا اللَّهُ (4) اللَّهُ أَكْبَرُ

Read these four Arabic phrases and four trees will be planted in Paradise. If you read less, you will be granted less. For example, if you just read **سُبْحَنَ اللَّهِ** then one tree will be planted. So, keep your tongues in motion with these phrases and keep planting trees in Paradise.

*‘Umur rāḍā’a makun dar guftagū
Ẓikr-e-aūkun ẓikr-e-aūkun ẓikr-e-aū*

*‘Umur A’ziz! Don’t waste your life in useless talk,
[Keep busy in glorifying Allah]
Only ẓikr of Allah, ẓikr of Allah ẓikr of Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

80 Years of sins forgiven!

Another good use of the tongue is to recite Ṣalāt-‘Alan-Nabī صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Salām and get sins forgiven. It is narrated in *Dur-ru-Mukhtār*, ‘Whoever recites one Ṣalāt upon the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and if it gets accepted, then Allah عَزَّوَجَلَّ will forgive that person’s eighty (80) years of sins.’ (*Dur-ru-Mukhtār*, pp. 284, vol. 2)

It is impermissible to say “Do بِسْمِ اللَّهِ”

Some people use their tongues inappropriately, and utter phrases like:

- Please do بِسْمِ اللَّهِ!

- Come بِسْمِ اللّٰهِ!
- I have done بِسْمِ اللّٰهِ.

Merchandisers usually call ‘opener’ as the first sale of the day. However, some call it “بِسْمِ اللّٰهِ!” For example, they say, “I have not done my بِسْمِ اللّٰهِ today.” The above statements are all inappropriate. Similarly, if somebody comes during a meal then usually the people having the meal say, “Please have something.” The common reply is “بِسْمِ اللّٰهِ” on the other hand, they say, “Please do بِسْمِ اللّٰهِ.” It is stated on page 22 of Bahār-e-Sharī’at, Volume 16 that Muslim scholars contend that to say “بِسْمِ اللّٰهِ” on such occasions is strictly forbidden. (*Bahar-e-Sharī’at*, pp. 22, vol. 16)

It is permissible to say, “Read بِسْمِ اللّٰهِ and start eating.” It is better to supplicate for the inviter, for example saying بَارِكْ اللّٰهُ لَنَا وَلَكُمْ (meaning, may Allah عَزَّوَجَلَّ bless us and you). You could also invoke in your native language.

When is it Kufr to say “بِسْمِ اللّٰهِ”

We should never ever read بِسْمِ اللّٰهِ before performing an impermissible or a strictly forbidden act. It is kufr to read بِسْمِ اللّٰهِ before an act, which is classified as absolute Ḥarām. As it is narrated in Fatawa ‘Alamgīrī: “It is Kufr to utter بِسْمِ اللّٰهِ before drinking alcohol, fornication and gambling.” (*Fatāwah Alamghīrī*, pp. 273, vol. 2)

When is it sinful to praise Allah عَزَّوَجَلَّ

Remember! At some instances Zikr and Ṣalāt-‘Alan-Nabī صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم are rewarding but on other occasions it is not allowed. For example, on page 533 of Bahār-e-Sharī’at [*the publication of Maktaba-tul-Madīnah*], “It is not permissible for a merchandiser to read Ṣalāt or say سُبْحَانَ اللّٰهِ when displaying his merchandise, in order to praise the quality of the product. Similarly, it is unlawful to read Ṣalāt upon the arrival of a scholar with intent to inform others of his arrival so they would stand up and leave their places.” (*Dur-ru-Mukhtār*, pp. 281, vol. 2)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Chanting Allah! Allah! to welcome

Dear Islamic brothers! Keeping this statement in mind, I (*the author*) often advise the Islamic brothers not to chant ‘Allah! Allah!’ upon my arrival, because this is done to welcome me and not intended as *Ẓikr*.

Jo hai ghāfil teray ẓikr say ẓuljlāl

Us kī ghaflat hai us per wabāl-o-nikāl¹

Qa’r-e-ghaflat² say hum ko khudāyā nikāl

Hum ho ẓākir³ teray aur Muẓkūr⁴ tu

Whoever is careless from Your worship because of heedlessness

Will earn punishment and destruction for his recklessness

Allah secure us from the disease of heedlessness

May we worship You, and praise Your Name

(Sāmān-e-Bakhshish)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

Why should I give my deeds to you?

One person told Sayyidunā Ḥassan Baṣrī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي: “I have been informed that you backbite against me.” He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى replied, “I cannot gift you my deeds. I do not consider you that important.” (*Iḥyā-ul-‘Ulūm*, pp. 183, vol. 3)

¹ Grief

² Abyss of heedlessness

³ Glorifier

⁴ Glorified

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting: A cannon for throwing away deeds

Shaykh Sayyidunā Fuḍayl bin ‘Ayāz رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said: “The example of a person, who backbites, is like a person who uses cannon to fire away his deeds towards the east and the west.” (*Tanbīh-ul-Mughtarīn*, p. 193)

Never slandered anyone

Sayyidunā Imām Bukhārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has relayed that Shaykh Abu ‘Āsim رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ had said: “Since I have gained my senses and learnt that backbiting is Ḥarām, I have never backbitten about anyone.” (*Tahẓīb-ul Asmā Al-Lughāt-un Nawawī*, p. 836)

The one, who talks more, makes more mistakes

On page 108 of Minhāj-ul-‘Ābidīn [the 344-page publication of Maktaba-tul-Madīnaḥ, the publishing organ of Dawat-e-Islami], Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: “Securing the tongue secures the deeds, because whoever does not control his tongue usually gets trapped in backbiting.” (*Minhāj-ul-‘Ābidīn*, pp. 65, Arabic). It is a common proverb مَنْ كَثَرَ لَفْظُهُ كَثُرَ سَقَطُهُ: “Whoever talks more tends to make more mistakes.”

Become a devout fan

Dear Islamic brothers! If you have to open your mouth and use your tongue then use it for reciting Qurān and Nā’t and do Ẓikr of Allah عَزَّوَجَلَّ in abundance. Read the following two Aḥādīṣ:

- Remember Allah عَزَّوَجَلَّ in such abundance that people consider you an insane. (*Al-Mustadrak*, pp. 173, vol. 2, Ḥadīṣ 1882).
- Remember Allah عَزَّوَجَلَّ in such abundance that the hypocrites start calling you a show-off. (*Mu’jam Kabīr*, pp. 131, vol. 12, Ḥadīṣ 12786)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Guide to getting palaces in Paradise

Listen to this following faith-refreshing narration and treasure it. Sayyidunā Saʿīd bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites Sūrah Ikhlāṣ ten times, Allah عَزَّوَجَلَّ builds a palace for him in Paradise. Whoever recites it twenty times, Allah عَزَّوَجَلَّ builds two palaces for him and whoever recites it thirty times, Allah عَزَّوَجَلَّ builds three palaces for him in Paradise.” Sayyidunā ‘Umar bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ said, “Would we have several palaces at that time?” The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Allah’s favour is even greater than that.” (*Sunan Dārimī, pp. 552, vol. 2, Ḥadīṣ 3429*)

Allah kī raḥmat say tu Jannat hi milayngī

Ay kāsh! Maḥallay main jagah un kay milī ho

*With the mercy of Allah, I will get to Paradise
In the neighbourhood of the Prophet, may I reside*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Stench of backbiting

Backbiting sets off a specific foul odour. In ancient times, people would find out when one would backbite. However, nowadays, backbiting is so widespread and we are surrounded by so many bursts of foul odours of backbiting, that we do not even sense it. Our sense of smell is attuned to this odour. Try to understand this concept through the following example: It is hard for a normal person to stand the odours when the sewerage lines are being cleaned out, however, the sewerage line cleaners are not disturbed by this odour because their sense of smell is used to such situation. Similarly, it is stated on page 720 of Fatāwā Razawiyyah, Volume 1: Lying and backbiting are inner impurities. Therefore, a foul odour is produced from the mouth of a liar. Angels that protect him, distance from him self. Likewise, it is highlighted in Ḥadīṣ that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ identifying an odour, said, ‘This is the mouth-odour of those who backbite against Muslims.’

We do not feel this odour because our senses have become accustomed to this smell like the smell of leather does not bother the people who live close to a leather-processing factory, but if somebody comes to visit, they might not be able to stand for the smell. The Muslims should remember this unusual benefit (useful result) and have fear of Allah ﷻ and try their utmost to rid the habit of lying and backbiting. Else, who would like to use their mouth for faeces? If we open our inner senses, we would realize that the odour of lying and backbiting is worse than the stench of faeces. The Most Blessed Prophet ﷺ, has warned: ‘When a person utters a lie, the angel moves a mile away from its foul smell.’ (*Jāmi’ Tirmizī, pp. 392, vol. 3, Ḥadīṣ 1979*)

Sayyidunā Jabir bin ‘Abdullaḥ رضى الله تعالى عنهما has reported that we were in the blessed court of the Prophet ﷺ and a foul odour suddenly stroked us. The Holy Prophet ﷺ inquired, ‘Do you know what this odour is? This is the stench of those who backbite about other Muslims.’ (*Ḥamm-ul-Ghībah, pp. 104, Ḥadīṣ 70*)

*Allah ḥamayn jhūt say ghībat say bachānā
Maulā ḥamayn qaydī na Jahannam kā banānā
Aye piyāray Khudā az pāay Sulṭān-e-Zamānah
Jannat kay mahāllāt mayn tu ḥam ko basānā
Allah please save us from lying and backbiting
Save us from the confinement of Hell
Allah! For the sake of Your Beloved Prophet
Reside us in abodes of Paradise*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

One Nūr for every strand of hair

Dear Islamic brothers! It is essential for us to learn the correct use of tongue. Otherwise, I swear by Allah ﷻ, backbiting, tale-bearing and other deadly sins can devastate our

Hereafter. If we use our tongues properly, we could amass hordes of virtuous deeds. The Noble Prophet ﷺ has mentioned, “The one who does *Ẓikr* [remembrance] of Allah ﷻ in the marketplace, then that person will indeed be granted one *Nūr* for each strand of hair on the Day of Judgment.” (*Shu’bul Īmān*, pp. 412, vol. 1, *Ḥadīṣ* 567)

Attār’s Du’ā for the one who gives Dars

Dear Islamic brothers! Keep in mind that Quranic recitation, reciting *Ḥamd*, praising Allah ﷻ, supplication, reciting *Ṣalāt*-‘Alan-Nabī ﷺ and *Salām*, reciting *Na’at* poetry, delivering sermons, Dars and *Sunnah*-inspiring speeches are all part of remembrance of Allah ﷻ. All Islamic brothers should try their utmost to give Dars daily from *Faizān-e-Sunnat* for twelve minutes in the marketplace. While you are reading the passages for Dars, besides receiving various virtues for the delivery, you will also be granted the virtue of remembering Allah ﷻ in the marketplace. The *Madanī* blessings of delivering Dars are phenomenal. It is my (the author’s) dire wish that all Islamic brothers would start giving or listening to at least two Dars sessions daily in *Masjids*, homes, at marketplaces, on the corner of the roads and in the shop etc. Islamic sisters should try to give Dars in their homes and amass virtuous deeds as well, and be a beneficiary of this Du’ā of ‘Attār:

“Yā Allāh! Whoever gives or listens at least two Dars every day, may that person and I be forgiven without accountability and may we reside in close proximity in the blessed neighbourhood of our *Madanī* Prophet ﷺ in Paradise.”

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Benefits of giving Dars alone

No words can quantify the magnificence of delivering Dars from *Faizān-e-Sunnat*. One brother from the Lines Area of *Bāb-ul-Madina*, *Karachi* narrated: I was standing on the roof of my house when I saw an Islamic brother of *Da’wat-e-Islāmī*, with a green turban on his head, giving *Chowk Dars* all alone by the street corner. No one was sitting there to listen to him. Even though I was away from religion and would avoid Islamic brothers who wore green turbans, when I saw that brother giving Dars all alone, I felt bad. I went

down and joined his Dars in sympathy. Joining that Dars became a source for my reformation and I got attached to the Madanī Environment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, at the time of giving this statement, I am incharge of Madanī In'āmāt of my locality. There was a time when I used to run away from people wearing green turbans and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, today is the day when the crown of green turban is illuminating on my head.

Acceptance isn't based on the number of attendees

Dear Islamic brothers! Did you see the marvellous benefits of giving Dars? That Islamic brother was indeed so motivated that when no one joined him in Dars, he started all alone. This incident has Madanī Pearls on the benefits of giving Dars for all to learn. Because of that brother giving Dars all alone, one Muslim joined the Madanī Environment. Also, analyse the fact that the person who used to run away from such activities sympathized with the preacher so just imagine how much Allah عَزَّوَجَلَّ loves those who give Dars alone or in small groups and imagine how He showers His mercy upon them. Remember that the acceptance is not based on the majority or minority. Those Islamic brothers who do not like to deliver sermons and recite Nā't in small gatherings or without professional audio setup, are advised that in the court of Allah عَزَّوَجَلَّ, the purity of intention stands ground.

There is no benefit of having many admirers without the sincerity and purity of the heart. Indeed, all the Prophets are dear to Allah عَزَّوَجَلَّ and they all have fulfilled their responsibilities appropriately, but some Prophets were able to get only one person to accept the right faith.

Just one person accepted

The Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I will be the first intercessor for Paradise and more people have testified in me than any other Prophet. There are some Prophets عَلَيْهِمُ السَّلَام who were testified by only one person from their people.” (*Sahīḥ Muslim*, pp. 128, Ḥadiṣ 332)

80 People embraced Islam in 950 years

The renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na'imī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: “One meaning of this Ḥadiṣ is that more people accepted me [the Holy Prophet

[صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] as a Prophet than any other Prophet. It is definitely clear that other Prophets were the Prophets for particular nations, but the Last Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet for the entire universe. In addition, other Prophets' tenure was limited, but the duration of the Prophethood of the Intercessor of Ummah, Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is until the Day of Resurrection."

He further added, "Prophet Sayyidunā Nūḥ عَلَيْهِ السَّلَام preached for 950 years, but only eighty people accepted Islam. Eight of those were from his family and seventy-two were others. On the other hand, the Last Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ preached for only 23 years and the results are in front of you." (*Mirāḥ-ul Manājil*, pp. 706, vol. 8)

Backbiting is a major sin

Sayyidunā Ahmed bin Ḥajar Makkī Shāfi'ī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has narrated: It is stated in Ṣaḥīḥ Ḥadiṣ:

- Backbiting is worse than usury.
- If backbiting were submerged into the ocean, it would make the whole ocean smell foul.
- On the night of ascension, the backbiters were eating the corpses in Hell.
- The environs around the backbiters smelt bad.
- Backbiters were being punished in their graves.

Few of these Aḥadiṣ are sufficient to classify backbiting as a major sin, thus when they are all complied together then why should not backbiting be classified as a major sin?"

(*Azawajiru 'An-iqtirāf il kabāir*, pp. 28, vol. 2)

Parable about taking precaution when talking about a scholar

Whenever Sayyidunā Shaykh Afdāl-ud-Dīn رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was asked about the status of any Islamic scholar, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would reply (cautiously to avoid falling in backbiting): "Ask somebody else because I look at people very positively (and I also give others the benefit of

doubt). I do not have the spiritual insight (*Kashf*) into the Divine Secrets to tell you their status with Allah ﷻ. It is stated in a Ḥadīṣ¹: **الظَّنُّ أَكْذَبُ الْحَدِيثِ**, ‘Suspicion is the biggest lie.’

(*Tanbīh-ul-Mughtarīn*, p. 193)

Having a good opinion is a form of worship

Dear Islamic brothers! The infection of holding suspicion about others is widespread. We should have good opinions about our Islamic brothers, and make ourselves worthy of the rewards of the Hereafter, thus it is stated from the Noble Prophet ﷺ: **حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ**, “Having good opinion is a superior worship.” (*Sunan Abī Dāwūd*, pp. 388, vol. 4, Ḥadīṣ 4993)

While elaborating on various meanings of this narration, the renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, “This means that to hold a good opinion about other Muslims and to avoid ill-suspicion against them, is amongst the high-quality acts of worship.” (*Mirāt-ul-Manājīh*, pp. 621, vol. 6)

The backbiter of scholars is deprived of mercy

Regretfully these days, **مَعَازَ اللَّهِ عَزَّوَجَلَّ** backbiting against Islamic scholars is done excessively. So, if Satan entices you to backbite about an Islamic scholar, then recall this statement of Sayyidunā Shaykh Abū Ḥafaṣ Kabīr عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى and take precaution: Whoever backbites a Faqīh, then on the Day of Judgement, it will be written on his face that, ‘This person is in despair from Allah’s mercy.’ (*Mukāshifat-ul-Qulūb*, p. 71)

Dogs of Hell will bite them

Backbiting is nevertheless backbiting; it does not matter if the backbiting is of a scholar or of the public. I swear by Allah ﷻ! The punishment of backbiting would be unbearable. Once the Most Blessed Prophet ﷺ warned his companion Sayyidunā Mu’āẓ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: “Refrain from backbiting of people, or else the dogs of Hell will bite you.” (*Ad-Dur-rul-Manšūr*, pp. 572, vol. 7) (*Minḥāj-ul-‘Ābidīn*, p. 66)

¹ (*Saḥīḥ Bukhārī*, pp. 117, vol. 4, Ḥadīṣ 6066)

A dog attacked in the dark and then...

Dear Islamic brothers! First, read the aforementioned Ḥadīṣ several times and then just imagine that it is a dark night - engulfed with utter silence - a dog is chasing you, barking behind you and you are thinking of a plan to escape, it suddenly leaps towards you and grabs your Kurtā. What would be your state then? Just ponder! If we have backbitten someone, and after death the dogs of Hell do not just grab our clothes, they do not grab our skin, but they start biting into our flesh. What will be our condition then?

Kar lay taubah̃ Rab ki rah̃mat hay baṛī

Nār mayn warnah̃ sazā hogī kaṛī

*Repent now; great is Allah's mercy
Else, the punishment of Hell will be deadly*

11 Examples of backbiting against scholars

Dear Islamic brothers! These are very trying times and Satan is causing many believers to distance themselves from the true scholars. Today, people backbite excessively about scholars. Following are examples of such phrases of backbiting about Islamic scholars:

- He takes money for preaching.
- He is ill-spoken.
- He loves to eat.
- He comes to eat sweets and desserts.
- He eats endlessly.
- The other day he was drinking water with his left hand.
- He considers himself a big scholar.
- When delivering a sermon he seems to speak from his nose.
- His sermons are long.
- His sermons are all stories.

- His voice is not ‘impressive’.
- Beware! Here comes “Mr. Scholar”.
- He is greedy.
- Let it be friend! He is Maulvī.
- Some people call the scholars “these Mullā people” out of disdain.

When scoffing a scholar is considered an act of Kufr and when it is not...

There is a grave difference between the backbiting of an Islamic scholar and that of the public. The cause of concern is that backbiting of a scholar usually has an aspect of contempt of a scholar. Explaining the three states of contempt of a scholar and rulings pertaining to it under Islamic law, my master A’lā Ḥaḍrat, Imām of Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated in Fatawa-e- Razawiyyah (*volume 21, page 129*):

1. If a person speaks ill about a religious scholar because he is a scholar, then the person is an absolute Kāfir.
2. If the person considers it an obligation to respect the scholars because of their religious knowledge, but speaks ill of them because of some worldly feud or curses him out or disgraces him, then he is Fāsiq and Fājir.
3. If he backbites the scholar without any reason, then he is مَرِيضُ الْقَلْبِ وَخَبِيثُ الْبَاطِنِ (that is, he has a disease of the heart and is internally evil) and there is a fear that he might fall into Kufr [because of his unwarranted malice against religious scholars]. It is stated in the conclusion, مَنْ أَبْغَضَ عَالِمًا مِنْ غَيْرِ سَبَبٍ ظَاهِرٍ خِيفَ عَلَيْهِ الْكُفْرُ meaning, whoever hates an Islamic scholar without any legitimate reason, then that person has the fear of falling into realm of disbelief.

Some questions and answers regarding slandering against scholars:

Dishonouring a non-practicing scholar

Question: Is it Kufr to dishonour a non-practicing scholar?

Answer: Dishonouring a non-practicing Muslim scholar because of his knowledge of Islam, also leads to Kufr. Such a non-practicing scholar is far better than the worshipper who is ignorant of the religious sciences. My master A'laḤadrat, Imām of Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَنُ explains: The Quran categorizes the scholars as 'Heirs of the Prophet' without any distinction, despite the fact that they do not practice as long as they steadfastly adhere to the true tenants of the Sunnī faith and call people towards the truth. On the other hand, scholars who lead people astray are the heirs of Satan.

Yes, now you can ask us, where does Allah classify all the Islamic scholars as heirs and has included the non-practicing amongst them? Allah عَزَّوَجَلَّ says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنِ اللَّهِ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

We then made Our chosen bondmen the inheritors of the Book; so among them is one who wrongs himself; and among them is one who stays on the middle course; and among them is one who, by the command of Allah, surpassed others in good deeds; this is the great favour!

(Qurān) (Sūrah-e-Fāṭir, Juz 4, Āyah 32) (Khān A. R., Kanzul Īmān (Treasure of Faith) [Translation of Quran])

After relaying the above verse in Fatawā-e-Razawiyyah (Vol. 21, Page 530) my master, A'laḤadrat Imām of Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَنُ further explained that the Quran, not only calls the non-practicing scholars as heirs, but also classifies them as the 'Chosen bondmen'. It is relayed in a Ḥadiṣ that while elaborating on this verse, the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever amongst us takes a lead has taken a

lead, and whoever stays on the middle road, he is saved and the one who is unjust with himself (i.e. sinner) he will also be forgiven.’

If the scholars are righteous then they are like the moon in the sky – it itself stays cool and imparts light to you too. On the other hand, a non-practicing scholar is like a candle flame, it burns but imparts light to others. The Prophet ﷺ has stated: ‘The example of a person, who teaches goodness to the people but forgets to include himself, is like a wick of a lamp – it burns itself and gives light to others.’ (*At-Targhīb wat-Tarhīb*, pp. 74, vol. 1, Ḥadīṣ 11)

Considering an ignorant person superior than an Islamic scholar

Question: How is it to consider an ignorant as superior than an Islamic scholar?

Answer: If one considers an ignorant person superior than an Islamic Scholar because of his hate for religious Islamic knowledge then this is surely an act of Kufr. Islamic Jurists رحمه الله السلام said: To say, ‘Ignorance is better than knowledge’ or ‘unknowledgeable person is better than a scholar’, leads a believer to Kufr if his intention is to disgrace Islamic knowledge. (*Majma’-ul Anḥar*, pp. 511, vol. 2)

Calling a student of religious sciences a ‘frog in the well’

Question: How is it to call with disdain an Islamic scholar or a student seeking to become a scholar, a Frog in the well?

Answer: It is Kufr.

What does the Mullā know?

Question: A person said with disdain, “What does Mullā know?” What is the ruling on saying such a statement?

Answer: It is Kufr. My master, A’lā Ḥaḍrat Imām of Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān رحمه الله has said: “To say, ‘What does Mullā know?’ is Kufr. (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 244, vol. 14) When it is intended to dishonour the scholars of Islam.

How is it to say ‘Mullā fraternity has made it harder to follow religion’?

Question: How is it to say, “Allah ﷻ has sent an easy religion, but Mullā fraternity has made it harder?”

Answer: This is considered as a statement of Kufr because it dishonours the scholars of Islam. Islamic Jurists رَحِمَهُمُ اللَّهُ السَّلَام have stated, **الْإِسْتِخْفَافُ بِالْأَشْرَافِ وَالْعُلَمَاءِ كُفْرٌ** meaning, it is Kufr to decrease the respect of a scholar and a descendant of the Prophet ﷺ. (*Majma'-ul Anḥar*, pp. 509, vol. 2)

The Maulvī-style

Question: If a Muballigh mimics the style of delivery of a Sunnī Scholar, as he delivers a sermon on Quranic teachings and Prophetic ways and someone disrespectfully calls his style ‘the Maulvī-style’. What is Islamic ruling regarding this?

Answer: It is a phrase leading to Kufr because it constitutes as disrespect of the true scholars of Islam.

All scholars are cruel

Question: How is it to say this phrase, “All scholars are oppressive”?

Answer: Using this phrase to refer to all the rightful scholars of Islam is a statement of Kufr.

Out of disdain, calling a scholar a ‘Mullā’

Question: What ruling does Islamic law put on people who use words like “Mullā Mullā” or “this Mullā fraternity” with an intention to demean the scholars?

Answer: If one uses these words with the intention to demean the scholars because of their religious Islamic knowledge, then it would constitute as a statement of Kufr. It is stated by Mullā ‘Ali Qārī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ: “Whoever refers an ‘Ālīm’ as ‘Aawailum’ or refers an ‘Alavī’ as ‘Ulaīvī’ then he has committed Kufr.” (*Minḥ-ur Rauḍ-lil Qārī*, p. 472)

These words are not prevalent in the Urdu language, but I [the author] remember hearing words like Maulvā or Mullaʾ from some audacious people. At any rate, utterance of any words to demean an Islamic scholar because of their sacred knowledge; or to demean the descendant of Imam ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم or the descendants of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because of their superior lineage are all tantamount to Kufr.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

To say ‘if you become an Imām, you will starve to death’

Question: How is it to say: If you get worldly education, then you will live a luxurious life and if you study Islamic sciences to become an Islamic scholar, you will starve to death?

Answer: The contempt of Islamic knowledge is evident in this statement, therefore, this constitutes as Kufr. Whoever uttered these words, it is essential for him to repent and renew his faith. If his intention was to degrade religious Islamic knowledge and Islamic scholars then he is surely a disbeliever and an apostate. His marriage is dissolved and his previous good deeds are all wasted.

10 Statements about scoffing the scholars

- Saying, ‘All Maulvī are devious’ when the intent is to degrade the Islamic knowledge and Islamic scholars is Kufr. (*Fatāwā Amjadiyyah*, pp. 454, vol. 4)
- Saying, ‘Scholars have ruined the country’ is Kufr. (*Fatāwā Raḍawiyyah (Jad īd)*, pp. 605, vol. 14)
- Saying, ‘Scholars have shattered the religion into pieces’ is also Kufr.
- Whoever says, ‘What will you do with religion? You should have money in your pockets’; such a person is deemed as Kāfir.
- Somebody said to a scholar, ‘Go and preserve your religious knowledge in some container.’ Uttering this is Kufr. (*Fatāwā ‘Alamgīrī*, pp. 271, vol. 2)
- Whoever says, “Who can act upon what the scholars tell us to do?” This is a statement of Kufr because these words surely infer that there are requirements of the sacred law,

which are beyond our scope and ability; or it infers that the scholars have lied about the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. May Allah عَزَّوَجَلَّ grant us refuge. (*Minḥ-ur Rauḍ-lil Qārī*, p. 471)

- Saying, ‘A cup of Šarīd is better than Islamic knowledge’ is a statement of Kufr. (*Minḥ-ur Rauḍ-lil Qārī*, p. 471)
- Having malice in your heart against an Islamic scholar because of his religious knowledge, is Kufr. (Having malice just because he is an Islamic scholar)
- Whoever says, ‘Violence is better than becoming a scholar.’ Such a person is classified as a Kāfir. (*Fatāwā ‘Alamgīrī*, pp. 271, vol. 2)
- Remember! Only the Sunnī scholars of Ahl-e-Sunnah are to be respected. As far as the scholars of other deviant sects are concerned, you should alienate yourself even from their shadows. Respecting them is strictly forbidden. To listen to their sermons, or to read their books or to sit in their company are all prohibited acts and are a lethal poison for one’s faith.

I wish I were a tree

Dear Islamic brothers! It is very necessary to refrain from disrespecting the Islamic scholars. Allah-forbid, if we make any such mistake and end up losing our faith, then I swear by Allah عَزَّوَجَلَّ, we will be disgraced. On the Day of Judgment, the disbelievers will be dragged by their faces and shoved into the hellfire where they will be tormented eternally. May Allah عَزَّوَجَلَّ protect us from the ill-use of our tongue and preserve our faith.

The blessed Companions عَلَيْهِمُ الرِّضْوَان were always fearful about the accountability in the grave and the Hereafter. Sometimes overwhelmed by fear they would say: “I wish that I had not been sent to this world, as a human, because as a human we are faced with preserving our faith and we have to be accountable in the grave and on the Day of Judgment.”

Once Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ was overtaken by the fear of Allah عَزَّوَجَلَّ, he said: “If you knew what will come to pass after your death, you would give up your favourite foods and drinks, leave your shaded homes, turn towards the wilderness and spend all your life weeping and crying.” Then he رَضِيَ اللَّهُ تَعَالَى عَنْهُ added, “I wish I were a tree, which was cut down.” (*Az-Zuhd*, pp. 162, raqam 740)

*Mayn bajāye insān kay koi paūdā hotā yā
Nakhal ban kay Taybah kay bāgh main khaṛā hotā
Not a man, but a tree had I been
As a palm tree, in the garden of Madinah, standing had I been*

I wish I were slaughtered

Ibn-e-‘Asākir has relayed these phrases of companion Sayyidunā Abū Dardā رضي الله تعالى عنه in his book Tāriḫ-e-Damishq (vol. 47, page 193): “I wish I were a sheep and I would be slaughtered to serve the guests. I could have been served and eaten.”

*Jān-kanī¹ kī taklīfayn zabḥ say hain baṛḥ kar kāsh!
Murgh ban kay Taybah mayn zabḥ ḥo gayā hotā
Mar ghazār²-e-Taybah ka koi hotā parwānāḥ
Gard-e-shm’a phir phir kar kāsh jal gaya hotā
Kāsh! Kharyā³, khacchar yā ghōṛā ban kar ātā aur
Muṣṭafā nay khuniy say bāndḥ kar rakhā hotā
The pain at the time of death is far greater than being butchered
I wish I was a rooster and in Medina I was slaughtered
I wish I was a wasp and in the orchards of Medina, I resided
Circling around the flame, I would have burned and died
I were a donkey or a horse or a mule, I hoped
Tied to a pole, [Beloved] Mustafā would keep me roped*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ اَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ A process in which the soul departs from the body is called an hour of death.

² Field

³ Donkey

Ah my sins!

Dear Islamic brothers! In order to understand the stature of the Islamic scholars; to engender a passion to respect them; to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāh and practicing the Sunnah, keep yourself attached to the righteous Madanī Environment of Dawat-e-Islami. Travel in the Madanī Qāfilah with the devotees of the Prophet in order to learn the Sunnah. Fashion your deeds in accordance to the Madanī In'āmāt booklet in order to prosper in this life and be successful in the Hereafter. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. One very good way to gain the company of the devotees of the Prophet is to learn, and if you have already learned then teach the proper recitation of the Quran at Madrasa-tul-Madīnah for adults.

In order to entice you, here is a synopsis of an Islamic brother's narration: "I would commit too many sins, including provision of VCR cables to people's homes, roaming around with decadent friends, watching two or three movies in a day, wasting my nights in attending concerts and live stage shows etc. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, by virtue of the frequent Individual Efforts of an Islamic brother, who was from Nayābad of Bab-ul-Madīnah Karachi, I enrolled in a local Madrasah-tul-Madīnah (for adults). Accordingly, I gained the company of the devotees of the Prophet and having affiliated myself with the global non-political movement of propagating Quran and Sunnah, I remained busy in Madanī Activities."

Hamayn 'alimon aur buḥurū kay ādāb

Sikhātā hay Madanī Māḥaul

Ḥayn Islāmī bhāi sab hī bhāi bhāi

Ḥay bayḥad maḥabbat bhārā Madanī Māḥaul

Respect of elders, saints and scholars

We learn in the Madanī Environment

All Islamic brothers are brothers

Care and affection you will find in the Madanī Environment

Two virtues of teaching Qurān

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, thousands of Madrasa-tul-Madīnah classes take place usually after Isha, where proper Quranic recitation is taught free of charge for the pleasure of Allah **عَزَّوَجَلَّ**. The benefits of teaching Quran are beyond words. From page 127

of Bahār-e-Sharī'at [the 312-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islāmī], two Prophetic sayings are listed below:

- The best amongst you is the one who learns and teaches Quran. (*Ṣaḥīḥi Bukhārī*, pp. 410, vol. 3, Ḥadīṣ 5027)
- The one who reads Quran with expertise is with the Kātibīn. The one who stutters while reading the Quran and it is difficult for him, and then he gets double the reward. (*Ṣaḥīḥi Muslim*, pp. 400, Ḥadīṣ 798)

Yeh hay ārzū ta'līm-e-Qurān 'am ho jāay
Har ik parcham say ūnchā parcham-e-Islam ho jāay
May the education of Quran, be taught around the world
Out of all the flags, may the flag of Islam stand tall

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Doom of the blasphemer

Dear Islamic brothers! If the sin of excessive backbiting leads to the displeasure of Allah ﷺ; offends the Most Beloved Prophet ﷺ, results in the disintegration of one's faith and the person ends up dying as a Kāfir. [If that happens] then I swear by Allah ﷺ, there is no source of relief for such a person. The one, who dies in the state of Kufr, will indeed stay in Hell forever. Read the statement of my master A'lā Ḥaḍrat, Imām Ahmed Razā Khan رَحِمَهُ اللَّهُ تَعَالَى (about the devastating punishments for non-Muslims) and heartily repent. Further, try your utmost to be vigilant in protecting your faith. On page 147 of Malfūzāt-e-A'lā Ḥaḍrat [the 502-page publication of Maktaba-tul-Madīnah, a publishing organ of Da'wat e Islāmī], it is stated:

“Once ‘Aāš (who was a blasphemer and a non-believer, as he uttered blasphemous statements against the Prophet ﷺ) set out on a journey. During his trip (he got tired) and rested, sitting against a tree. By the will of Allah ﷻ, Angel Jibrīl ﷺ came down, gripped his head and started to smash it against the tree. He started yelling and screaming, ‘Who is smashing my head?’ His companions kept repeating that they were not able to see anyone. That continued until he died and reached the hellfire. On the Day of Judgment, that dweller will be in a distinct situation. He used to call himself ‘Azīz-o-Karīm – honourable and dignified. The watchful angels of Hell will be ordered to strike his head with a rod, which will create a big crater on his head. This opening will be far bigger than the imagination. His molar will be equal to the size of Mount Uhud and the depth of the wound will be much deeper! Thereafter, the opening of his head will be filled with the boiling water of Hell and he will be told:

دُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٣٩﴾

“Taste it! Indeed you only are the most honourable, the dignified!”

(*Qurān*)(*Sūrah-Ad-Dukhān, Juz 25, Āyah 49*) (*Kanzul Īmān(Treasure of Faith)[Translation of Quran]*)

In addition, heretics will be forced to drink that water and when the water will be brought close to their faces, the skin of their faces will melt away. When the water will reach their stomachs, it will rip their intestines into pieces. Despite that, they will gulp down the water like thirsty camels. When hunger will bother them, they will be fed thorny cactus¹. That cactus will be like boiling melted copper, which will boil inside their stomachs and will not help their hunger at all. *However*, there will be several different torments. Death will come to them from everywhere, but they will not die nor will their torment subside. They will remain in that state forever.”

*Khudāyā buray khātimay say bachānā
Paḥḥūn Kalimah jab niklay dam Ya Ilāhī
Gunāḥaun say bhārpūr Nāmah hay mayrā
Teray hāth mayn hay bhāram Ya Ilāhī*

¹ A thorny poisonous plant whose leaves are green and flowers are colourful.

*O Allah! Save me from an end of disbelief
May I read Kalimaḥ at my demise
O Allah! My account is riddled with vices
But my fate rests in Your might*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Easier to observe fast, but difficult to stay quiet

People, who have the habit of talking excessively, often seem to indulge in the ordeals of lying, backbiting, tale-bearing gossips and calumny. It is extremely important to have the Qufl-e- Madīnaḥ - that is to control it. Initially, it will be hard, but if you make the effort then Allah عَزَّوَجَلَّ will make it easy. On page 107 of Minhāj-ul-Ā'abidīn [the 344-page publication of Maktaba-tul-Madīnaḥ, the publishing organ of Da'wat e Islāmī], Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī has stated: Sayyidunā Shaykh Yūnus bin 'Obaid رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said: My Nafs has the ability to fast in a hot city like Baṣra during the severe summer days, but does not have enough power to control my tongue from unnecessary talking. (Minhāj-ul- 'Aābidīn, p. 64)

If we keep these following three guidelines in mind then إِنَّ هَٰذَا اللَّهُ عَزَّوَجَلَّ, they will be very beneficial:

- Bad talk is bad in all circumstances.
- Staying quiet is better than unnecessary talk.
- Talking about goodness is better than staying quiet.

*Merī zabān pay Qufl-e-Madīnaḥ lag jāey
Fuzūl goi say bachta rahūn sadā Yā Rab
Karay na tang khīyalāt-e-bad kabhī kar day
Sh'aūr-o-fikr ko pakīzgī 'aṭā Yā Rab*

*Bawaqt e naz'a salāmat rahay mayrā Imān
Mujhay naṣīb ho Kalimah hay iltijā Yā Rab
May my tongue have the Madanī Guard
I save myself from gossiping, O Lord
Bad thoughts may never bother me
Cleanse my thinking of lust and temptations
At the time of death, grant me true faith
And I recite the statement of faith at my death*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

Recuperated from liver cancer

Embrace the righteous Madanī Environment of Dawat-e-Islami, in order to develop a mindset of establishing the Qufl-e Madinah, avoid backbiting, eliminate the habit of listening to it and develop a habit of offering Ṣalāh and practicing the Sunnah. Travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Sunnah. In addition, conform your daily life to the Madanī In'amāt booklet, in order to prosper in this life and to be successful in the Hereafter. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Wherever you see someone giving the Dars from Faizān-e-Sunnat happily join in with the intention of reaping good deeds and attend the weekly Sunnah-inspiring Ijtimā' without skipping any week. To entice you, let me present a faith-refreshing Madanī Parable.

An Islamic brother from Gulistān-e-Muṣṭafā [Bāb-ul-Madīnah, Karachi, Pakistan] narrated this story. Here is a summary of what he wrote: I invited an Islamic brother, whose daughter was suffering from liver cancer, to attend the 3-day Annual Ijtimā' in Madīna-tul-Auliya, Multan, Pakistan. With the intent to make supplication for his daughter, he attended the 3-Day Sunnah-inspiring Ijtimā'. He told me that he made supplication during the blessed gathering. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, after he returned from the congregation and the doctors took the tests, they were astonished to see the results because there were no signs of liver cancer. The entire panel of doctors was surprised and wondering as to what had happened to the cancer. She was so sick that at least one syringe of fluid used to be extracted out of her liver before the father had attended the

congregation. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, due to the blessings of attending the annual congregation, her liver cancer completely vanished. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, at the time of giving this statement, the girl is not only leading a healthy life, but she is also married.

*Agar dard-e-sar ho, ya kay cancer ho
Dilāay ga tum ko shifā Madanī Maḥaul
Shifāayn milayngī, balāayn ṭalayngī
Yāqīnan barakat bharā Madanī Maḥaul*

*Headache cured; cancer vanquished
Ailments treated; blessings of Madanī Environment
Health restored; problems solved
Undoubtedly, mercy-filled is the Madanī Environment*

No disease is incurable

Dear Islamic brothers! Did you realize that the disease, which was deemed incurable by the doctors, was cured by the blessings of the congregation? In reality, there is no disease, which is incurable. On page 1 of Gharaylū ‘Ilāj [the 114-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islāmī], it is cited: The Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Every disease has a cure, when the cure reaches the disease, the patient gets healthy by the leave of Allah عَزَّوَجَلَّ.” (Saḥīḥ Muslim, pp. 1210, Ḥadīṣ 2204)

Two cures for cancer

1. Take 3 grams of black cumin seed powder, with water, three times a day.
2. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, by eating a pinch of pure turmeric powder, one will never have cancer.

Different methods of backbiting

Dear Islamic brothers! Backbiting is not only committed with the tongue, it can be committed through other means as well, for example:

- By actions

- By writing
- By smiling (For example, if someone is praising the other person and you smile sarcastically as if to say, “Never mind, go on praising him, but I know him very well.)
- For example, without observing, without a reason or without an apparent mode of evidence, you have made the mind for the individual saying, ‘so-and-so is untrue’, ‘so-and-so has stolen my thing’ or ‘so-and-so has bragged for nothing’ etc.
- In conclusion, the sin of backbiting can be committed by the hands, legs, head, nose, lips, tongue, eyes, eyebrows, by frowning, or by writing, on the phone, by texting, or while chatting on the net, or by email. Nevertheless, in any way or form when one relays something unfavourable about another person to a third person, it is considered as backbiting.

Do three favours on believers

Sayyidunā Yaḥyā bin Mu’āz Rāzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, “If you can benefit the believers by these three means then you will be considered a favourer [a person who favours to the others]:

1. If you cannot benefit your fellow Muslim, then do not hurt them.
2. If you cannot give them happiness then do not dishearten them.
3. If you cannot appreciate them then do not talk ill about them.” (*Tanbīh-ul-Ghāfilīn*, p. 88)

Angels pray for those who talk good about their fellow Muslims

A famous saint, Shaykh Sayyidunā Mujāhid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away while he was in the position of prostration in Makkah-tul-Mukarramah in Ĥijrī 103) said: When a Muslim mentions his Islamic brother in good words, the angels that are with him supplicate for him, ‘May Allah عَزَّوَجَلَّ also grant you the same’; and if a person talks ill against his Islamic brothers then the angels say, ‘You exposed your brother’s secret, look at yourself! Thank Allah عَزَّوَجَلَّ that He has kept your shortcomings concealed.’ (*Tanbīh-ul-Ghāfilīn*, p. 88)

Mujrim hūn dil say khauf-e-qiyāmat nikāl do

Pardah pardāḥ gunahgār pay dāman kā dāl do

*Release me from the fear of the Day of Judgment
Cover me with your cloak; this sinner needs concealment*

Fabulous tale of courteous words

Dear Islamic brothers! Did you see that how the angels supplicate for the ones who praise other Muslims! In addition, the angels warn those individuals who backbite against their Islamic brothers. Therefore, we should always try to use nice words for others. Courteous words are fabulous and sometimes yield such phenomenal results that one is left astounded. In this very context, read the following tale:

A pious saint from Khorasān [Irān] was ordered in a dream: Present Islam to the nation of Mongols!” In that era, Hulegu’s son (Tekudār Khan) was in power. The pious saint رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ travelled to meet him. When Tekudar Khan saw the Muslim preacher all adorned with a beard and other Sunnah of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he felt like scoffing and asked, ‘Mister, let me know if your beard is better than the tail of my dog.’ Although the question was likely to engender the anger, he calmly replied owing to being a wise preacher, “I am also the dog of my Creator, Allah عَزَّوَجَلَّ. If I am able to prove my loyalty and am successful in pleasing Him then I am better; otherwise the tail of your dog is indeed better than me.” Since he was a practicing-preacher and would refrain from backbiting, tale-bearing, finding faults in others, ill talks and unnecessary gossips, and would instead keep the tongue always busy in the remembrance of Allah عَزَّوَجَلَّ. Therefore, sweetness of the saint’s response to Tekudār’s bitter question struck a chord in his heart. His heart softened and he insisted: “You are my guest, do stay with me.” The saint stayed at his palace. Tekudār used to visit him in the evenings, and the saint would always politely call him towards righteousness. Inspired by his Individual Efforts, a Madanī Revolution erupted in Tekudār’s heart. The same Tekudār, who was bent on eradicating Islam from the face of the earth, had now become fond of that religion. On the blessed hands of that pious preacher, Tekudār became a Muslim along with his entire nation. After reverting to Islam, he was given an Islamic name ‘Ahmed’. History is the witness that due to preacher’s sweet reply, a barbaric - Mongol nation turned into an Islamic empire in Central Asia.

May Allah have mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sweet words

Dear Islamic brothers! Did you see? What a marvellous preacher! If the saint had gotten enraged and had given a bitter reply to Tekudār's question, those pleasant Madanī results would never have been achieved. Therefore, we must learn as to how hard anyone tries to stir up our anger; we should maintain complete control of our tongues. If the tongue gets out of control then at times it may upset the whole state of affairs. It was indeed the sweetness of the tongue, which rose Tekudār from the pits of barbarianism and viciousness to the heights of humanity.

Ħay falāḥ-o-kāmrānī narmī-o-āsānī mayn

Har banā kām bigaṛ jāta ḥay nādānī mayn

Success is indeed in patience and politeness

Victory turns into loss with little silliness

Backbiting in Du'ā

Let me try to explain what Ḥujja-tul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has categorized as the worst form of backbiting in volume 3 of his book Iḥyā-ul-'Ulūm: Some people try to become over smart and fall right into Satan's trap. What they do is, they say *أَلْحَمْدُ لِلّٰهِ* and *سُبْحَنَ اللّٰهِ* and offer well-wishing words of supplication but they fall right into backbiting and even ostentation. For example, if they are talking about a person who admires government officials or wealthy individuals then instead of directly backbiting about him, they would say something like this, *أَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, "We have nothing to do with these ministers or people in power, because nobody would want to go and bow down to them." (In this way, they backbite against the certain person who is close to the people in power.)

Talking about someone else, they might say, "I seek Allah's refuge from immodesty. O Allah *عَزَّوَجَلَّ*! Please have mercy upon us." In this manner while making a supplication, they reveal the "immodesty" of the person they were talking about, thus they fall in the trap of backbiting. Likewise, during supplication they indirectly reveal unfavourable aspects of specific people and thus, instead of collecting virtues, they amass sins. Similarly, while supplicating for a particular person, they also sometimes fall in the abyss of backbiting. Sometimes people are seen uttering phrases like, *سُبْحَنَ اللّٰهِ عَزَّوَجَلَّ*! Such-and-such person is

very pious and prays five times a day. He is well mannered as well but he adheres to a habit whereof we are suffering, too. I mean, he lacks patience.” Did you see how Satan played a trick to get this person to fall into his trap? The person was supplicating, but he ended up declaring his own humbleness by claiming to be ‘impatient’ and also [by revealing that the other is impatient] got trapped into backbiting.

Let me simplify this even further. You may have witnessed people saying, ‘He is very noble person, but he is little stingy like me.’ Alternatively saying, ‘He loves this religion, but he is lazy in offering his Ṣalāh like me’ or ‘Such- and-such is a good person, but he is sluggish like me’ and ‘When he goes to the toilet he stays there forever’ etc.

Likewise, some people make comments on somebody’s shortcomings or mistakes like, ‘Such-and-such person slapped someone, I am very sorry to see that! I pray to Allah عَزَّوَجَلَّ that He showers His mercy upon him.’ In this manner, he revealed while supplicating other person’s mistake of slapping someone out of rage, thus the supplication ended up being backbiting.

After elaborating on the instances of backbiting during supplication, Ḥujja-tul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī رَحِمَهُ اللهُ تَعَالَى has explained: This person lies when offering condolences and making Du’ā. If his intention was to supplicate, then he could have done it in private after Ṣalāh and if he felt bad about the other making a mistake then he should have been sorry about publicizing other’s mistake.

Similarly, when some foolish people find out about someone else’s sin, they tell it to others in this manner, ‘Poor person, he got in big trouble (e.g. embezzling somebody’s money). May Allah عَزَّوَجَلَّ accept his and my repentance.’ In reality, this statement is not a Du’ā, it is the worst style of backbiting. (*Iḥyā-ul-‘Ulūm*, pp. 179, vol. 3)

Frantic situation of the Day of Resurrection

Dear Islamic brothers! Please try to realize the reality of backbiting and try your utmost to control your tongue. Fear Allah عَزَّوَجَلَّ and try to envision the frantic scene of the Day of Judgment. On page 133 of Baḥār e Sharī’at, Volume 1 [*the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islāmī*], it is cited:

As of now, the sun is at a distance of four thousand years from us. Its backside is towards us but on the Day of Judgment, the sun will be only at a distance of one and a quarter mile and its front will be facing us. On that day, the brains will boil. People will be sweating so excessively that the sweat will be soaked seventy cubits into the earth. The sweat that the earth is not able to absorb will start to rise. Some people will have it rise up to their ankles, some will have it up to their knees, for some it will rise up to their backs or up to their chests. For yet others it will rise up to their necks and for the non-believer, their sweat will rise up to their faces and like reins, will get hold of them. They will be paddling in it [to stay afloat.] In this state of [extreme] heat, the level of thirst is beyond words. Tongues will shrivel like thorns. Some people's tongues will be sticking out and their hearts will be stuck in their throats. Their intensity of punishment will be dependent upon the severity of sins.

Those who have not paid their Zakāh dues on silver and gold, their wealth will be heated and then smouldered into their sides, their backs and their foreheads. Whoever has not paid their Zakāh dues on their livestock, and then those animals will come well prepared on the Day of Judgment. That person will be made to lie down and those animals will stab him with their horns and trample over him with their hooves. Once all of the animals have passed over him, they will turn around and run over him again. Those animals will keep trampling over him until the accountability of all other individuals has finished.

وَعَلَىٰ هَٰذَا الْقِيَاسُ (Meaning: Further understanding can be based upon these examples).

Even though, the punishment will be so severe, there will be no support. A brother will run away from his brother, parents will run away from their children and entire family will try to escape from each other. Every individual will be worried about himself, who will help another?

Prophet Ādam عَلَيْهِ السَّلَام will be ordered, "Ādam! Isolate the people of Hellfire." He عَلَيْهِ السَّلَام will ask, "How many?" Then he will be told, "Nine hundred and ninety nine out of every one thousand people." This will be the time when children will turn old due to their anxiety, pregnant women will have miscarriages. People will look as if they are intoxicated, but indeed, they will not be intoxicated. The torment of Allah عَزَّوَجَلَّ is indeed extremely severe. Hence, how many torments shall we describe here? If the punishments are one or two or even hundred or thousand then one can elaborate upon them. There are thousands of torments and their severity so intense. I seek refuge! I seek refuge! And

those punishments are neither for two or three hours, nor for two or three days or even months; but it will last throughout the Judgment Day, which is [equivalent to] fifty thousand years. (*Bahar-e-Sharī'at*, pp. 133-135, vol. 1)

Demands for compensation

Dear Islamic brothers! On the Day of Judgment, people will be running amok in state of confusion. People will be calling out “Nafsī, Nafsī”. The clamour and commotion will be heard everywhere. The Hell will be blazing in front of them. Every person who has some rights will be asking for his rights. They will be pleading to Allah ﷻ. Somebody will say, ‘He had backbitten against me, he mocked me.’ Some will say, ‘He oppressed me.’ In addition, somebody will plead, ‘He called me a moron’, somebody will say, ‘He called me stupid’, and somebody will say, ‘He murdered me.’ Yet another will assert, “He never returned the money he borrowed from me.’ Some might claim, ‘He hid my book.’ Others will say, ‘He stared at me and scared me.’ Similarly, somebody will claim, ‘He was rude to me.’ Someone will be saying, ‘He disclosed my shortcomings.’ Someone might be asserting, ‘He pushed me.’ Angels will present all the people who are demanding their rights and all those who violated their rights, in front of Allah ﷻ. The people [who violated the rights of people] will be standing with lowered necks in embarrassment and Allah ﷻ will do justice with each one of them. All claimants will be satisfied and will be given the virtues of those who wronged them and they will be burdened with the bad deeds of their claimants. Then, if the Mercy of Allah ﷻ is with them, they will be saved from the punishment otherwise they will be thrown into [the blazing inferno of] Hell for some time.

Shān-o-shaukat ḥonay kā ‘azīz

Ḥay ‘abaš armān ākhīr maut ḥay

‘Aish-o-gham mayn ṣābr-o-shukr ākhīr maut ḥay

Ḥai waḥī insān ākhīr maut ḥay

You dream of attaining luxury and comfort

Nevertheless, do not forget, end is always death

In affluence or in poverty, to patience you should resort

As this is the true humanity, the end is always death

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Inspiring manner of rectification

When someone reported something to The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, which he did not like, he would adopt this marvellous way to correct them without revealing their identity he would say, مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا, “What has happened to people that they utter such-and-such statements.” (*Sunan Abī Dāwūd*, pp. 329, vol. 4, *Hadīṣ* 4788)

I wish we would also learn the ways to rectify other people. Our situation is such that if we have to rectify someone we usually will take his name in public or look directly at those [so others will know that we are talking about them] while revealing his shortcomings. Ask yourself if this is the manner to advise him or degrade him. Will this manner rectify the person or further complicate the matters? Also, keep in mind that even if the person stays quiet or buries the hatchet out of respect the bad feeling might still linger in his heart and open the doors to further sins like jealousy, backbiting and calumny. Sayyidatunā Umm-e-Dardaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهَا has stated: Whoever advises his brother in public, he has degraded him and whoever did it privately, he has reformed him. (*Shu’bul Īmān*, pp. 112, vol. 6, *Raqaam* 7641)

If advising in private does not work, then it is permissible to counsel (but at an appropriate time, keeping the persons status in mind) in public. (*Tanbīh-ul-Ghāfilīn*, p. 49)

Hāji Mushtāq in front of the Shrine of the Prophet ﷺ

In order to rid the sinful habit of backbiting and listening to it and to tread on the path of Sunnaḥ and Ṣalāḥ, affiliate to the Madanī Environment of Da’wat-e-Islāmī. Try to travel with the devotees of the Prophet in Madanī Qāfilah. Also, try to partake in the weekly Sunnaḥ-inspiring Ijtimā’ from the beginning to the end because we do not know

for whose sake we may also become worthy of the merciful blessings. Let me present a Madanī Parable to persuade you:

A Mūazzzin of a Masjid from Bāb-ul-Islām, Sindh wrote this under oath which more or less goes like this: In 2004, I participated in the 3-Day Sunnah-inspiring Ijtimā' of Dawat-e Islami, an international non-political movement for propagating Qurān and Sunnah, in Şahrā-e-Madīnah, Bab-ul-Madīnah, Karachi. During the final session of Ijtimā', when the Zikr started, I closed my eyes and was engrossed in the Zikr of Allah *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, the doors of His mercy opened upon me and I found myself in Makka-ul-Mukarramah *رَزَادَهَا اللّٰهُ شَرْفًا وَتَعْظِيمًا*. Horde of people was busy in Ṭawāf around the Ka'bah. After the Zikr session, the ecstatic Taṣavvur-e-Madīnah started and *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, that time I found myself in Madīnah *رَزَادَهَا اللّٰهُ شَرْفًا وَتَعْظِيمًا*. The Green Dome was in front of my eyes, and in the meantime, I beheld the Golden Grills. I saw the late Nigrān of Markazī Majlis-e Shūrā of Da'wat-e-Islāmī, melodious Na'at reciter, Haji Mushtāq Aṭṭārī *رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ*. He was standing by the Golden Grills with his hands folded. I also went up and stood a few feet behind him. I was overwhelmed and could not control my emotions and in my state of ecstasy, I moved forward and went straight to the Golden Grills. Additional grace was bestowed upon me as the Grill opened and there was illumination all around. By Allah *عَزَّوَجَلَّ*! The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* was right in front of me. He *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* granted a sinner like me the privilege to shake his hands. By Allah *عَزَّوَجَلَّ*! The softness of his hands is beyond comparison.

Karam tujh pay Shāh-e-Madīnah karayn gay

Tu apnā dil say zarā Madanī Maḥaul

Khudā kay karam say dikhāay gā ik dīn

Tujhāy Jalwa-e-Mustafā Madanī Maḥaul

*The mercy of the Prophet will descend upon you
Embrace with all your heart, the Madanī Environment
With the Mercy of Allah, you will get the glance
Of the Prophet in the blessed Madanī Environment*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيب

Fortunate devotees

Dear Islamic brothers! The fortunate one is he who is showered with this mercy! We all should always engender in our hearts the wish to see the glimpse of the Beloved Prophet ﷺ and weep in longing. How fortunate are the devotees of the Most Blessed Prophet ﷺ who gratify their eyes with the vision of the Most Beloved Prophet ﷺ! These devotees are indeed privileged and honoured.

Bahār-e-khuld ṣadqay ḥo raḥi hai rū-e-‘āshiq par

Khilī jāti ḥayn kalyā dil ki teray muskarānay say

Whole universe is sacrificing its beauty on the devotee

The rose of heart blossoms with your smile's beauty

Invocation to get a glimpse of the Prophet ﷺ

On page 115 of Malfūzāt-e-A'lā Ḥaḍrat [the 561-page publication of Maktaba-tul-Madīnah, the publishing house of Da'wat e Islāmī], it is stated:

Question: How can we be blessed with the holy vision of the Most Dignified Prophet ﷺ?

Answer: Recite Ṣalāt-‘Alan-Nabī ﷺ in abundance at all times, except at night and at the time of going to bed. Especially, read the following Durūd 100 times or as much as a possible after Ṣalāh-tul-‘Ishā:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نَصَلِّيَ عَلَيْهِ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا تَحِبُّ وَتَرْضَى لَهُ
 اللَّهُمَّ صَلِّ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ
 اللَّهُمَّ صَلِّ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ
 اللَّهُمَّ صَلِّ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ

There are no better phrases [of Ṣalāt-‘Alan-Nabī ﷺ] to see the Blessed Prophet ﷺ but read them with a sincere intention, holding his ﷺ personality

in high esteem. Do not give any room in your intention to the see the Prophet ﷺ and [remember] his ﷺ compassion is abundant and has no boundaries.

فِراق و وُضِلَ چہ خواہی رضائے دُوستِ طَلَب
کہ خِیفِ بَاشِ دَاز و غَیرِ اُتَمَنائی

*Proximity or distances are no concern!
If you intend your beloved's approval,
Then if you demand anything else, that is blameful.*

*Jalwah yār idhār bhī koī pherā tayrā
Hasratayn āth paḥer takī ḥayn rastāḥ tayrā
May you glance at me and I see your sight
Eyes are yearning for a glimpse, day and night*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting burns virtuous deeds

Alas! What ruination of our society this is! The habit of backbiting and listening to it has caused havoc all around us. It is stated: Backbiting destroys virtuous deeds quicker than fire burns dry woods. (*Ihyā-ul-'Ulūm*, pp. 183, vol. 3)

What had happened to my deeds?

Dear Islamic brothers! One of the perils of backbiting is that it destroys the virtuous deeds. The Immaculate and Beloved Prophet ﷺ has stated: Indeed, on the Day of Judgment, a person will have his book of deeds brought to him. He will utter, 'I did such-and-such virtuous deeds, what happened to them?' He will be told, 'Those deeds were wiped away due to the backbiting that you committed.' (*At-Targhīb wat-Tarhīb*, pp. 332, vol.3, Ḥadīṣ 30)

Accountability of every word on the Day of Judgment

Dear Islamic brothers! On the Day of Judgment, we have to give accountability for every word. Keep this fact in mind that after spending 'a few days in this dear world' we will be lowered into a dark grave. Then, who knows how long we will have to stay in that

frightening solitude. Afterwards, when we will come on the Day of Judgment, we will see all our deeds in our Book of Deeds. As it is stated in the Magnificent Quran:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ ۖ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢٥﴾

“On that day men will return towards their Lord, in different groups, in order to be shown their deeds. So whoever does a good deed equal to the weight of the minutest particle, will see it. And whoever does an evil deed equal to the weight of the minutest particle, will see it”.

(Qurān)(Surah-tuz-zilzāl, Juz 30, Āyah 6-8) (Kanzul Īmān(Treasure of Faith)[Translation of Quran])

We are indeed unaware of the hidden divine plan of Allah عَزَّوَجَلَّ about us. Will we be awarded forgiveness or مَعَآذَ اللَّهِ عَزَّوَجَلَّ will we be ordered to be thrown in the blazing fire of Hell? We indeed do not know! نَسْأَلُ الْعَافِيَةَ. We seek our well-being from Allah عَزَّوَجَلَّ.

*Gar tu nārāz hua mayrī ḥalākat hogī
Hāey! Mayn Nār-e Jahānnam mayn jalūngā Yā Rab!
'Afw kar aur sadā kay liyay rāzī ḥo jā
Gar karam karday tu Jannat mayn rahūngā Yā Rab!
I will be doomed if you are displeased
I will burn in the blazing fires of Hell, my Allah!
Accept my apology and with me forever be pleased
With Your mercy, I will reside in paradise, my Allah!*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Person who is slandered, profits ...

If you find out that, someone was backbiting against you, then instead of getting angry try to stay calm and patient. The backbiter is at a loss and the one who is being slandered

actually profits as Sayyidunā Abu Umāma رضي الله تعالى عنه has stated: When a person will be given his Book of Deeds, on the Day of Judgment, he will see good deeds that he did not partake in. He will ask, ‘O Allah عَزَّوَجَلَّ! Where did these come from?’ He will be told, ‘These are the good deeds who backbit against you.’ (*Tanbīh-ul-Mughtarīn*, p. 192)

My mother is more worthy of my deeds

Somebody was talking about backbiting in the company of Shaykh Sayyidunā ‘Abdullaḥ bin Mubārak رحمته الله تعالى عليه, so he رحمته الله تعالى عليه commented, “If I considered somebody’s backbiting as wholesome then I would have backbitten against my mother because she is indeed the most deserving of my virtuous deeds.” (*Minhāj-ul-‘Aābidīn*, p. 65)

Mother’s rights cannot be fully fulfilled

Dear Islamic brothers! These words of Sayyidunā ‘Abdullaḥ bin Mubārak رحمته الله تعالى عليه have lots of Madanī Pearls for us to learn from. As if he is saying that since the good deeds are very valuable and we cannot also fully fulfil the rights of our mothers. Therefore, if we were to give our deeds to anyone then our mother would be the most deserving of them. This parable also hints at the elevated status of mothers. Anyways, there is nothing good in backbiting and it only leads to humiliation and disgrace.

*Ay piyāray Khudā az pāay Sulṭān-e-Madīnah
Ghībat kī naḥusat say mayrī jān chuṛā day
For the sake of Your Beloved; my Allah
Cure me from the disease of backbiting*

Forgiveness of half of all the sins

Shaykh Sayyidunā ‘Aṭā Khurāsānī رحمته الله تعالى عليه has stated, “Do not get upset if someone backbites against you because the backbiter is unknowingly doing you a favour. As we have been told that whoever the victim of backbiting is, half of his sins are forgiven.” (*Tanbīh-ul-Mughtarīn*, p. 194)

Worship of the whole night & backbiting

Once Shaykh Sayyidunā Ḥātim Aṣām رَحْمَةُ اللهِ تَعَالَى missed his Tahajjud prayer, his wife tried to embarrass him for this but he رَحْمَةُ اللهِ تَعَالَى replied, “Last night some people spent all their nights worshipping and in the morning they backbit against me. So, on the Day of Judgment all their good deeds of that night will be transferred into my account in the deed-measuring scale.” (*Minhāj-ul-‘Aābidīn*, p. 66)

Hundred years of worship & backbiting only once

Dear Islamic brothers! Indeed, there is a lot of wisdom hidden in the sayings of our pious saints رَحْمَةُ اللهِ تَعَالَى. In the aforementioned narrative, the backbiters are advised in a unique manner not to sacrifice their worship by backbiting. We also learned from the previous narration that if someone spends all his night praying and worshipping, but does not refrain from the ill habit of backbiting then all his worship will be transferred to the one who was spoken ill of and whose rights were violated. In reality, backbiting [just once] is more harmful than one hundred years of supererogatory worship because if someone never partakes in any voluntary supererogatory worship in his entire life, he will not be accountable for it on the Day of Judgment. However, it is a source of displeasure of Allah عزَّوَجَلَّ along with wasting and failure of virtuous deeds in the Hereafter. Losing all the worldly wealth might be intolerable to your inner self, but in reality, it is a normal loss. On the Day of Judgment, if one has to give only one virtuous deed to someone then this would indeed be a great loss.

Mīzān pay sub khaṛay ḥayn a'māl tul raḥay ḥayn

Rakḥ lo bharam Khudārā 'Aṭṭār Qādirī ka

*Accountability is in progress, on the Day of Judgment, standing
May mercy be showered on 'Aṭṭār Qādirī, my Allah, Most-Forgiving*

Reward of generosity and condolence

Dear Islamic brothers! Try to rid yourself from the ill habit of backbiting and do not only save your virtuous deeds but also intensify them. Indeed, follow the Madanī methods to nurture your virtuous deeds and earn the highest level of Paradise - Jannat-

ul-Firdaus. **مُسَبِّحِينَ اللَّهَ عَزَّوَجَلَّ**, How fortunate are those Islamic brothers and sisters who use their tongues for calling people toward righteousness, delivering Sunnah-inspiring sermons and stay busy in the Zikr of Allah **عَزَّوَجَلَّ** and in reciting Ṣalāt upon the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

To help the needy Muslims is a virtuous act, and to console the troubled or the sick is one of the supreme applications of our tongues. It is narrated by Companions Sayyidunā ‘Abdullaḥ Ibn-e-‘Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** and Sayyidunā Abu Hurairah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that, “Whoever goes to help a needy Muslim brother, Allah **عَزَّوَجَلَّ** shadows him with seventy-five thousand angels. Those angels make supplications for him and he is drowned in the ocean of mercy, until he is done. Then, Allah **عَزَّوَجَلَّ** writes for him the reward of one Ḥajj and one ‘Umrah pilgrimage. Likewise, anyone who consoles a patient, Allah **عَزَّوَجَلَّ** shall shadow him underneath seventy-five angels. Until he returns home, he is bestowed a good deed in his every step of foot, an evil deed is forgiven in his every step, and he is increased one time in his stage. When he sits with the patient, the bounty (of Allah) engulfs him and continues engulfing him unless he returns home.” (*Mu’jam Awsaṭ*, pp. 222, vol. 3, Ḥadīṣ 4396)

Two heavenly attires

If someone’s child gets sick, one is unemployed or debtor, one becomes a victim of an accident, one falls prey to thieves, one faces loss in his business, one is struck by calamities, surrounded by worries, or any other misfortune then; saying a few words to console him, is indeed a very rewarding act.

Companion Sayyidunā Jabir **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** relayed that the Sultan of the Prophets, the Embodiment of Nūr, the Beloved of Allah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘Anyone who consoles a grief-stricken person, Allah **عَزَّوَجَلَّ** shall make him robe the dress (confer him the status) of Taqwā and bless his soul amongst all other souls. Likewise, anyone who consoles an afflicted person, Allah **عَزَّوَجَلَّ** shall make him robe two of the dresses of the heaven whose value cannot be proportioned to the entire world.’ (*Mu’jam Awsaṭ*, pp. 429, vol. 6, Ḥadīṣ 9292)

Yā Khudā ṣadqaḥ Nabī ka bakhsh mujḥ ko bay ḥisāb

Naz’a-o-qabr o Ḥashr main mujḥ ko na daynā kuch ‘aẓāb

For the sake of the Beloved, forgive me without scrutiny

Excuse me from torment at death in the grave and the day of accountability

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hearing backbiting against someone is Ḥarām

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordained to refrain from singing and listening the songs; abstain from committing and hearing backbiting and forbear from tattling and listening to it. (*Al-Jami'us-Sagīr*, pp. 560, Ḥadīṣ 9378) Shaykh ‘Abdul Raūf Manāwī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, “The listener of backbiting is also one of the backbiters.” (*Fath-ul-Qadīr*, pp. 612, vol. 3, Taḥ-tul-Ḥadīṣ 3969)

All acts of backbiting are sinful

Joyously listening to backbiting and saying words like ‘Yes’, ‘yeah, yeah’ or making sounds like ‘un-hun’ all refer to backbiting. Hearing such [sounds of] agreement encourages the person to backbite even further. Similarly, after listening to backbiting, displaying your delight or surprised sense of emotion are also sinful acts. For example, saying something like this with astonishment, “I cannot believe, he is like that! I thought he was a good person.” Listening to backbiting with great interest, showing surprised emotions and nodding your head serves as encouragement to the other. In fact, the person sitting quietly in such a situation, without any valid excuse under Islamic Law, will also be considered as a participant in this backbiting. (*Iḥyā-ul-‘Ulūm*, pp. 180, vol. 3)

Rotten corpse of the king

Once some people started backbiting against the king in front of Sayyidunā Hazrat Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stayed quiet and did not say anything good or bad about him. When he fell asleep, he had a dream in which he saw the dead body of that same king who was spoken ill of. The smelly rotten carcass was laid before Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and one man was telling him, “Eat it.” He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, “Why should I eat it?” The person replied, “People were gossiping and backbiting against this

king in front of you.” He said to the person, “But I did not comment anything good or bad about him.” He was told, “But you were willing to hear about him.” (*Sift-us Saffāh*, pp. 154, vol. 3)

Sayyidunā Ḥazm رَحْمَةُ اللهِ تَعَالَى relayed that, “Sayyidunā Maymūn رَحْمَةُ اللهِ تَعَالَى would not backbite against anyone nor would he رَحْمَةُ اللهِ تَعَالَى ever listen to it. Even, if somebody tried to backbite, he رَحْمَةُ اللهِ تَعَالَى would forbid him. If the person did not hold back then Sayyidunā Maymūn رَحْمَةُ اللهِ تَعَالَى would leave the place.” (*Hilyat-ul-Awliyā*, pp. 127, vol. 3, Ḥadīṣ 3418)

Our gatherings & political analysis

Dear Islamic brothers! The aforementioned narrative also teaches us that we are not allowed to even gossip against political personalities, elected officials or people in power. I regretfully doubt there are any gatherings today, which are devoid of backbiting against political leaders or ministers or members of parliament or senators. However, the President or the Prime Minister is sometimes targeted, and at times, the Chief Minister or the Governor is attacked. Nevertheless, lots of negative conversation takes place regarding political figures. They are disgraced at length and are called names. Pay close attention to what Allah عَزَّوَجَلَّ states in the Glorious Qurān in Sūrah al-Ḥujurāt, Juz 26, Āyah 11:

وَلَا تَسَابُرُوا بِالْأَلْقَابِ ط

“Nor assign evil nicknames”

(*Qurān*)(*Sūrah-Al-Ḥujurāt*, Juz 26, Āyah 11) (*Kanzul Īmān*(*Treasure of Faith*)[*Translation of Quran*])

Cursing of angels

On page 246 of Ānsūaun kā Daryā [*the 300-page publication of Maktaba-tul-Madīnah, a publishing organ of Da'wat e Islāmī*], it is stated: Sayyidunā Sayyid bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ relayed that the Embodiment of Nūr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Angels curse whoever calls a Muslim with any words [i.e. bad names] besides their name.” (*Al-Jami’us-Ṣagīr*, pp. 525, Ḥadīṣ 8666)

The exaggerated news reports

Amongst most of the gatherings of the feckless youth and the social circles of the mature adults; the inglorious sins of backbiting, tale-bearing, calumny, slandering and harbouring

ill-opinions against political personalities are so much on the rise that **الْأَمَانُ وَالْحَفِيفُ**. The irony of the matter is that the people have no legitimate evidence to support their opinions. Somehow, other people may respond (in the support) that they have also read in the newspaper. Supposedly, the newspapers depict the indecent postures of actresses; sex appealing news of immoral activities, needless malign influence against those who commit sins stealthily; disgrace and false accusation in against of rulers, politicians and every Muslims of various societies. In addition, the newspaper exaggerates the backbiting even against deceased Muslims. However if a Walī (Saint) busies in reading such newspapers, he will not be able to protect his Wilāyat (Sainthood) at all. How can people consider news that is full of backbiting and publicizing of others shortcoming as sound evidence? Even if the news were true, still no one has permission under Islamic law to relay, publish or even read about a Muslim's shortcomings. Islam does discourage these activities thoroughly whilst declaring them as 'shortcoming and backbiting'.

Biting and plucking like dogs

Anyways, it is essential for us to part ways from company of such people and such gatherings where useless conversations on current affairs lead us towards sins – where backbiting is prevalent and Muslim's reputations and character are degraded. In order to inspire you, here is an extraction from page 253 of *Ānsūn kā Daryā [the 300-page publication of Maktaba-tul-Madīnah, a publishing organ of Da'wat e Islāmī]*, “A pious saint **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has stated that on the Day of Judgment, everyone will be gathered who used to gather for disobeying Allah **عَزَّوَجَلَّ** and those who helped each other in committing sins. They will be kneeling to bite and pluck each other like dogs. The unfortunate people are those who had left the world without repenting.” (*Bahru-dummu*, p. 185)

Mayn fāltū bātaun say rahūn dūr hameyshah

Chup rehñay kā Allah Salīqah tu sikhā day

May I save myself from the habit unnecessary gossiping

Allah train my tongue, for the ways of safeguarding

Reciters of Du'a-e Qunūt should comply

Dear Islamic brothers! It is necessary to avoid bad company as we may be endangering our life in the hereafter. My master A'lā Ḥaḍrat Imām of Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عليه الرحمة الرحمن has stated, “The Sacred Law does not ordain any phrase in Ṣalāh which is only for the ‘movement of the tongue’ or its meaning has no significance.” (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 567, vol. 29)

Therefore remember that you read “Du'a-e-Qunūt” in Ṣalāh-tul-Witr in which you recite: وَنُحَلِّقُ وَنُتْرِكُ مَنْ يَفْجُرُكَ ط {Translation: “(O Allah! We) separate ourselves from those who disobey”} Therefore, enact on the promise you make every day with Allah عزوجل and distance yourself and repent from the gatherings of sinners and defiant people [Fāsiq & Fājir] who curse, backbite, slander others or are involved in various other sinful habits. Even the Qurān advises us to refrain from such [bad] company. It is stated in Sūrah-e-An'ām, Juz 7, Verse 68:

وَمَا يُدْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And if the devil causes you to forget, then do not sit with the unjust

(Qurān)(Sūrah-e-An'ām, Juz. 7, Āyah 68) (Kanzul Īmān(Treasure of Faith)[Translation of Quran])

In the elaboration of this verse, it is stated in Tafsīrāt-e-Aḥmadīyyah that in this verse, - “the unjust” refers to non-believers, deviants and the sinful. (*Tafsīrāt-e- Aḥmadīyyah* , p. 388)

Permissibility to visit and call the sinful towards righteousness

An Islamic brother who is pious and righteous can sit in the company of the sinful, not to make friends, but to call them towards righteousness. As it is stated in Sūrah-e-An'ām, Juz 7, Verse 69. Allah عزوجل says:

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

And the pious are not accountable for them in the least, apart from the giving of advice so that they may avoid.

(Qurān) (Sūrah-e-An'ām, Juz. 7, Āyah 69) (Kanzul Īmān(Treasure of Faith)[Translation of Quran])

Regarding this verse, Shaykh Sayyid Muhammad Na'im-ud-Din Murādābādī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has explained in Khazāin-ul-'Irfān, From this verse we learn that it is permissible to sit with the sinful individuals and advise them to explain the truth."

Refrain from backbiting even against Ḥajjāj bin Yūsuf

Our saints were so fearful of Allah عَزَّوَجَلَّ in matters of backbiting that they would even avoid talking unjustly about people who were famous tyrants. Shaykh Sayyidunā Ismail Ḥaqqī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ relayed that someone asked Shaykh Sayyidunā Imam Muḥammad Ibn-e-Sīrīn رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, "You have never said anything [bad] about Ḥajjāj bin Yūsuf." He replied, "I fear Allah عَزَّوَجَلَّ (and His Hidden Plan) that He عَزَّوَجَلَّ may let him off the hook on the Day of Judgment for his belief in Oneness of Allah عَزَّوَجَلَّ (that is to say that because he was a Muslim, he might be forgiven without any accountability by the sheer Mercy and Compassion of Allah عَزَّوَجَلَّ) and that I may get the torment because of backbiting against him." (*Ruḥ-ul-Bayān*, pp. 90, vol. 9)

Cautionary tale highlighting the banes of three bad habits

Dear Islamic brothers! Allah عَزَّوَجَلَّ is the Supreme and Omnipotent! No one is aware of His hidden plan. Therefore, regardless of the severity of one's sins, we cannot say with certainty that a person is destined for Hell. Many pious people may be held accountable if Allah's plan overcomes them. أَلَا مَانَ وَالْحَفِیْظ (May Allah عَزَّوَجَلَّ safeguard us and protect us from such a situation)

On page 113 of Bayānāt-e-'Atṭāriyyah, Volume 1 [the 480-page publication of *Maktabatul-Madīnah*, the publishing organ of *Dawat-e-Islami*], it is stated in Minhāj-ul-'Ābidīn that Shaykh Sayyidunā Fuḍayl bin Iyāḍ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to visit one of his student, who was on his deathbed. The Shaykh sat down close to him and started reciting Surah Yā-Sīn. The student uttered, "Stop reciting Surah Yā-Sīn!" Then the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reminded him to proclaim the Statement of Faith by repeating it over and over again. The student blurted out, "I will never recite the Statement of Faith, and I am disgusted by it." He died after uttering these words.

Shaykh Sayyidunā Fuḍayl bin Iyāḍ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was greatly saddened by his student's unfavourable demise and wept over it for forty days. After forty days he dreamt that his student was being dragged by the angels towards Hell. The Shaykh inquired, "You had a very high status amongst my students. Why did Allah عَزَّوَجَلَّ withdraw His mercy from you?" He replied, "Because of three bad habits of mine:

1. Tale bearing - I used to tell you one thing and tell my fellow students something else.
2. Jealousy – I used to envy my fellow students; and
3. Alcohol consumption – upon the doctor's advice I would drink a glass of alcoholic beverage once a year as medicine." (*Minhāj-ul-'Aābidīn*, p. 151)

Islamic law regarding uttering statement of Kufr at the time of death

Dear Islamic brothers! Tremble with the fear of Allah عَزَّوَجَلَّ; bow down and strive to please Allah عَزَّوَجَلَّ. Ah! Because of tale-bearing, jealousy and drinking, a student of a saint died after uttering a statement of Kufr.

At this point, it is essential to understand an important issue as elaborated by Muftī Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي: "Allah-forbid! If a statement of Kufr is uttered at the time of his death, it is not categorized as Kufr. It is possible that the severity of the death might have resulted in the loss his sanity or he might have uttered the words in a state of unconsciousness." (*Bahar-e-Sharī'at*, pp. 158, vol. 4)(*Dur-ru-Mukhtār*, pp. 96, vol. 3)

Most mistakes are because of the slip of the tongue

Dear Islamic brothers! Reality is that the inappropriate use of the tongue causes grief and distress. With this tongue, one risks his hereafter by swearing, lying, backbiting and tale-bearing. May Allah عَزَّوَجَلَّ safeguard us from the calamities of the tongue! Sayyidunā 'Abdullah bin Mas'ūd رَضِيَ اللهُ تَعَالَى عَنْهُ relayed that the Intercessor of the Day of Judgment, the Beloved of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Humans make most of their mistakes by their tongues." (*Mu'jam Kabīr*, pp. 197, vol. 10, Ḥadīṣ 10446)

Every morning body parts appeal to the tongue

Shaykh Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has relayed: Every morning that dawns upon a human, all the parts of the body request the tongue, 'Be fearful of Allah عَزَّوَجَلَّ in our matter. Because we are associated with you, if you stay on track we will also stay on the right track whereas if you go astray, we will go corrupt as well.' (*Sunan-ut-Tirmizī, pp. 183, vol. 4 Ḥadīṣ 2415*)

Tongue relays what is in the heart

The renowned exegetist of the Quran, Shaykh Muftī Ahmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated in the explanation of this Ḥadīṣ: "(O tongue) in loss or in gain, in comfort or happiness, in pain or sorrow we are all associated with you. If you speak inappropriately then we will suffer; if you speak well, we will gain respect. Remember! The tongue represents the heart. The good and evil of the tongue portrays the good and evil in the heart." (*Mirāt-ul Manājil, pp. 465, vol. 6*)

Complications caused by the carelessness of the tongue

Dear Islamic brothers! Reality is that carelessness of tongue can create a discord. If a husband divorces his wife, Ṭalāq Mughallaẓaḥ may occur (in certain situations) and that is only because of his tongue. If one degrades the other and the other person gets angry, it could result in violence because of this very tongue. If one scolds another Muslim without a valid cause under Islamic law, or hurts the feelings of another Muslim with this tongue, then this is a sin which could make him worthy of Hell. It is narrated in Ṭabarānī that the Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has cautioned us, "Whoever (without a Shara'i cause) harms another Muslim has harmed me and whoever harms me has harmed Allah عَزَّوَجَلَّ." (*Mu'jam Awsaṭ, pp. 386, vol. 2, Ḥadīṣ. 3607*)

Eternal pleasure or displeasure

Shaykh Sayyidunā Bilāl bin Ḥārīṣ رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Sultan and Mercy for the Worlds صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated these words of reality, 'A person says a nice phrase without realizing its capacity and because of it Allah's pleasure is written for him until the day he will meet Allah عَزَّوَجَلَّ. On the contrary, a person says some fallacious phrase without

realizing its capacity and because of it Allah's displeasure is written for him till the day he will meet Allah **عَزَّوَجَلَّ**.’ (*Sunan-ut-Tirmidhī*, pp. 143, vol. 4 *Hadīṣ* 2326)

Think before you speak

While elaborating on this aforementioned Ḥadīṣ the renowned exegetist of the Quran, Shaykh Muftī Ahmad Yār Khān Na’īmī **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** wrote: (Sometimes a person) utters something bad which results in the eternal displeasure of Allah **عَزَّوَجَلَّ** therefore, one should deliberate before speaking.

Shaykh Sayyidunā ‘Alqamah **رَضِيَ اللهُ تَعَالَى عَنْهُ** used to say that at many instances this very narration of Sayyidunā Bilāl bin Ḥārīṣ **رَضِيَ اللهُ تَعَالَى عَنْهُ** would stop me. That is to say that, I wanted to say something but I would recall this Ḥadīṣ and would refrain from saying what I wanted to say (fearful that I would say something that would displease Allah **عَزَّوَجَلَّ** forever). (*Mirāt-ul Manājīḥ*, pp. 462, vol. 6)

Well being is in the Madanī Guard of the tongue

Dear Islamic brothers! Speaking without thinking could lead to detrimental consequences and eternal displeasure of Allah **عَزَّوَجَلَّ**. Undoubtedly, it would be highly beneficial to put the Madanī Guard on the tongue that is to refrain from unnecessary talking. Conveying your message through gestures or by writing could aid in adopting the habit of keeping quiet. Moreover, the person who excessively talks typically makes more mistakes and often ends up revealing the secrets. Furthermore, it is very difficult for a person who has a habit of relentless gossiping to safeguard from backbiting, tale-bearing and fault-finding, and sometimes he might even end up uttering statement of Kufr. May Allah **عَزَّوَجَلَّ** grant us all refuge.

Consequence of hardness of the heart

May Allah **عَزَّوَجَلَّ** have mercy on us and enable us to control our tongues because unnecessary speaking coupled with neglect from the Remembrance of Allah **عَزَّوَجَلَّ** results in the hardening of the heart. The Most Dignified Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** delivered these words of caution: “Vulgar talk results from the hardness of the heart and hardened heart is in fire.” (*Sunan-ut-Tirmidhī*, pp. 406, vol. 3 *Hadīṣ* 2016)

Unnecessary talking could lead to Kufr

The renowned exegetist of the Quran, Shaykh Muftī Ahmad Yār Khān Na'imī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ while explaining this ḥadīth wrote: A person who speaks carelessly and does not care what good or bad comes out of his mouth and utters it without any hesitation then understand that he is hard-hearted, devoid of modesty. Hard-heartedness is a tree whose roots are in the heart and its branches are in Hell. The outcome of such an audacious person is that he eventually becomes disrespectful of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and thus becomes a Kāfir. (*Mirāt-ul Manājīh*, pp. 641, vol. 6)

Jī chāhtā hay khūb gunāhaun pay may rowūn

Afsos magar dil kī qasādat nahi jāī

I want to cry all out for my sins, is my yearning

But sadly my hard heartedness is not yielding

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiter deserves pity

Someone said to a saint: “So-and-so dishonours you so much that I pity you.” The saint replied, “He himself deserves pity.” (*Tafsīr Qurṭabī*, pp. 242, vol. 8)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ, many accolades to the sincerity and etiquettes of our pious predecessors! What a marvellous Madanī Mindset! They are not even annoyed at the person who dishonors them. In fact, their hearts are satisfied that the talks of others do not affect them and it is the backbiter who will eventually suffer. Thus, the backbiter deserves pity because in a way he is wasting his good deeds and accumulating sins which could lead him to the Hell-fire.

Dard-e-sar ho yā bukhār āey taṛap jātā hūn

Mayn Jahannam kī sazā kese sahūn gā Yā Rab!

*‘Afw kar aur sadā kay liye rāzī hō jā
Gar karam kar day tu Jannat mayn rahūn gā Yā Rab!*

*Even if I have a headache, or run a fever, it agonizes me
How will I bear the torments of the grave, Allah!
Accept my apology and forever be pleased with me,
With Your mercy, I will reside in Paradise, Allah!*

Saying ‘sleeps too much’ is backbiting

It is stated about Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā Umer Fārūq-ul-A’ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that one of them said to the other, **إِنَّ فُلَانًا لَّنَوُؤُمُ** meaning “So-and-so person sleeps too much.” After saying this, they asked for gravy from the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that they could eat it with bread. The Immaculate and Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “You’ve already eaten the gravy.” Both respectfully replied, “We are not aware of it.” The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Yes, why not. You ate your brother’s flesh.” (*Iḥyā-ul-‘Ulūm*, pp. 180, vol. 3) (*Iṭḥāf-us-Sādat-il-Muttaqīn*, pp. 307, vol. 9)

Listening to backbiting is also backbiting

After relaying this Ḥadiṣ, Ḥujja-tul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ stated, “Realize how the Most Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held both of them accountable in this issue. Even though only one committed the act of backbiting and the other only listened to it (therefore both were held liable for backbiting).” (*Iḥyā-ul-‘Ulūm*, pp. 180, vol. 3)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12 Examples of backbiting concerning eating & speaking

Dear Islamic brothers! Now we learned that saying “He sleeps too much” about someone behind their back is also backbiting. Here are some more examples of backbiting against others eating and speaking:

- He eats a lot.
- Every time you see him, he is eating.
- He is always thinking about food.
- He gulps down his food without chewing it.
- He pulls all the pieces of meat towards himself.
- You will find him wherever there is free food.
- He arrives at the time of serving food at Quran Khūwānī, ‘Ijtimā’s for Żikr and Nā’t, and at ‘Urs programs.
- He does not even skip the meal after the Tijā.
- He is very talkative; loud-mouthed.
- He never gives others a chance to speak.
- He disrupts others while they are talking.
- He subdues others with his words etc.

مَعَاذَ اللَّهِ عَزَّوَجَلَّ, from the aforementioned Ḥadīṣ do not harbour negative thoughts in your mind against the Shaykhayn i.e. Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā Umer Fārūq al-A’ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا. Remember this was the era of training and many similar narrations of Companions عَلَيْهِمُ الرِّضْوَان are found in the books of Ḥadīṣ.

To call ‘short-heighted’ in the absence is backbiting

Sayyīdatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said that I told the Compassionate and Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, “This is enough for Ṣafiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا as she is such-and-such,” meaning she is short in height. The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “You have uttered such a sentence that if it were mixed in the ocean it would prevail the ocean.” (*Sunan Abī Dāwūd*, pp. 353, vol. 4, Ḥadīṣ 4875) This implies that unnecessarily calling someone ‘shorty, midget or dwarf’ is also considered as backbiting.

Commenting on someone's physical attributes could be detrimental

Dear Islamic brothers! Being tall or short is a physical deficiency. To slander the attributes of a Muslim in his absence without any Shara'i cause, is also a backbiting. In fact, Hujja-tul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: “If the deficiency is related to his physique, then discussing it would tantamount to associating this defect towards Allah عَزَّوَجَلَّ, because when one finds a fault in a creation, it is equivalent to finding a fault of its creator. Someone called a wise person, ‘Ugly-face!’ He replied, ‘Making my face was not in my control, otherwise I would have made it handsomer.’ (Iḥyā-ul-‘Ulūm, pp. 184, vol. 3)

To call someone weak

Sayyidunā Abu Hurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ stated: We were present in the blessed court of the Intercessor of the Day of Judgment, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person got up and left, then the companions عَلَيْهِمُ الرِّضْوَان said: “Yā Rasūlallāh! He is so weak! The Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “You have backbitten against your companion and you have eaten his flesh.” (Musnad Abū Ya'lā, pp. 362, vol. 5 Ḥadīṣ 6125)

9 Examples of backbiting against a physically weak person

Dear Islamic brothers! So now we learned that without a justification under Islamic law, calling someone ‘weak’ constitutes backbiting. Similarly, calling someone:

- Skinny
- Frail
- Scrawny
- Old haggard
- Skeletal
- Skin-and-bones
- He has one foot in the grave.
- Bony

- Light and thin; are also examples of backbiting because no sane person would like to hear these words.

Bachūn ghībat say, bachūn chūghlīyon say

Ho tauḥīq aysī ‘aṭā, Yā Ilāhī!

Zabān par lagām mayrī lag jāay Maulā

Sadā tohmataun say bachā, Yā Ilāhī!

From tattle-tale and backbiting, may I abstain

Allah, endow me with such restrain

Give me control, may my tongue stay in rein

Allah, save me from laying accusation & false blame

Discussing someone's disease related deficiencies

In the blessed court of the Blessed ﷺ, it was brought up about an individual that he can neither eat by himself unless someone feeds him, nor can he walk unless someone supports him. Upon this the Prophet ﷺ said, “You have backbitten against him.” The Companions عَلَيْهِمُ الرِّضْوَان asked, “Yā Rasūlallāh! We have only relayed that is present in him.” The Prophet ﷺ replied, “This is sufficient for your talk to be backbiting, that you articulated his deficiency.” (*Hilyat-ul-Awliyā, pp. 204, vol. 8, raqam 11883*)

Backbiting against a handicapped

A Tāba'ī saint, Sayyidunā Muawiyah bin Qurrah رَحِمَهُ اللهُ تَعَالَى narrated, “If a handicapped passes by you and you discuss about the negative aspect of his permanently damaged limb, then this is also backbiting.” (*Ad-Dur-rul-Manšur, pp. 571, vol. 7*)

Here we learned that unless justified under Islamic law, calling someone cripple in his absence, also falls under backbiting. Similarly calling someone:

- Cripple
- Bald
- Blind

- One-eyed
- Physically disabled
- Stutterer
- Stammerer
- Deaf
- Dumb
- A hunchback; all these are examples of backbiting.

Picking faults in someone's dress is also backbiting

It is relayed by Sayyidatunā 'Ayesha Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا: Once I was present in the companionship of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and I commented about a woman, إِنَّ هَذِهِ لَطَوِيلَةُ الدَّيْلِ meaning, she is the one with the long shirt.' Thereupon the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered, اَلْفَطَيْنُ اَلْفَطَيْنُ meaning, spit out whatever is in your mouth.' Then I spat out a piece of flesh from my mouth. (*Al-Ṣamt ma' Mawsū'ah Ibn-e Abī Dunyā, pp. 145, vol. 7, Ḥadīṣ 216*)

24 Examples of backbiting regarding others' clothes

We also realize that criticizing someone's apparel, in their absence, is also categorized as backbiting. Here are twenty-four examples of backbiting about others clothing. (If these statements are true then they fall under backbiting otherwise they would be classified as calumny, which is a worse sin):

1. His shirt's sleeves are too long.
2. His clothes are awkward.
3. His clothes are dirty.
4. He cannot keep his clothes from dirt.

5. His clothes stink.
6. His clothes are outdated.
7. He just wears his older brother's shirt.
8. He does not even know how to dress.
9. He does not know how to properly tie a turban.
10. His shawl is extremely dirty.
11. He wears ragged socks.
12. He wears used clothes bought from second hand clothing stores.
13. The dress is made from a low grade material.
14. He loves girlish colored clothes.
15. He looks like a carefree, happy-go-lucky dude in those clothes.
16. He looks weird; seems like he is wearing his older brother's kurta and younger brother's shalwār.
17. Despite being rich he wears simple clothes because he is too stingy.
18. Even though his father is an unskilled laborer, just look at his clothes!
19. He has probably borrowed this suit, as he can't afford it.
20. He wears ragged clothes so that he can collect more charity money from the rich.
21. Whenever you see him, his clothes are torn from one place or another.
22. To display his poverty and gain pity from the people he wears clothes with patches on them.
23. Why did he have to borrow money to buy such expensive dress?
24. He was wearing some bizarre clothes.

Sharāb-e-maḥabbat kuch aysī pilā day
Kabhī bhī nashaḥ ho na kam Yā Ilāhī عَزَّوَجَلَّ
Mujhay apnā ‘ashiq banā kar banā day
Tū sir tā-pā taṣvīr-e-gham Yā Ilāhī عَزَّوَجَلَّ

Allah, grant me a sip of the love potion
Never fades away whose intoxication
Allah, make me drenched in Your devotion
Such that my being is a picture of sad emotion

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ
تُوبُوْا اِلٰی اللّٰهِ اَسْتَغْفِرُ اللّٰهَ
صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Repentance from business of gambling

In order to avoid backbiting and to get rid of the habit of listening to backbiting; to develop a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī Environment of Dawat-e-Islami. Travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, fashion your deeds in accordance with the Madanī In’āmāt Booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month.

For your inspiration, here is a Madanī Parable that was relayed under oath by a teacher from the Sui Division, Dera Bugti (Baluchistan, Pakistan): I used to run Tombola (A business that involves gambling with money). In 2004, I fortunately attended the 3-day Bāb-ul-Islam (Sindh) level Ijtimā’ held at Şeḥraḥ-e-Madinaḥ in Bāb-ül-Madīna (Karachi), organized by Dawat-e-Islami - a global non-political movement of propagating Quranic teachings and Sunnah. Towards the end of the congregation, during the Du’a session, I was overwhelmed with emotion and I wept as I repented from all my previous sins and made an intention to offer Ṣalāḥ with congregation. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, after I returned from the

congregation I closed my tombola business, kept a beard and started giving Dars at a school. I also started teaching Quranic recitation at Madrasa-tul-Madīnah (for adults).

Gambling is Ḥarām

Dear Islamic brothers! What one can say about the blessings of the Sunnah-inspiring congregations of Dawat-e-Islami! With the mercy of Allah ﷻ, these congregations engender a Madanī Reformation amongst countless attendees and these gatherings become a source of prosperity of both worlds, for them. You just read the Madanī Parable which relayed a tale of how an Islamic brother repented from his tombola business. Tombola is a form of gambling. Gambling, according to the Islamic laws is Ḥarām because one takes the money of the other without its rightful ownership. Playing gambling games, running a gambling business or buying and selling instruments for gambling are all Ḥarām acts in Islam and earn the entitlement of Hell. Alas! Nowadays, gambling is becoming quite so common amongst Muslims as well.

There are some types of gambling whereby people get involved in because of sheer lack of knowledge. Therefore, let's learn some details of gambling with good intentions.

Gambling is a sin

In Juz 2, Surah al-Baqarah, Verse 219, Allah ﷻ has stated:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ

“They ask you the decree regarding wine (intoxicants) and gambling; say (O dear Prophet Mohammed - peace and blessings be upon him), “In both is great sin, and some worldly benefit for men - but their sin is greater than their benefit”

(Sūrah al-Baqarah, Āyah. 219) (Kanzul Īmān (Treasure of Faith) [Translation of Quran])

Commenting on this verse Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'im-ud-Dīn Murād Ābādī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states in Khazāin-ul-'Irfān: “Sometimes while gambling a person wins money for nothing; but he also amasses countless sins and numerous problems: diminishing intellect; loss of integrity; lack of worship, enmity against others; disgrace in front of people and wastage of wealth.”

Gambling is an evil act

In Juz 7, Surah al-Maidah, Verse 90 and 91, Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْأَلْزَامُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O People who believe! Wine (all intoxicants), and gambling, and idols, and the darts are impure - the works of Satan, therefore keep avoiding them so that you may succeed. The devil only seeks to instil hatred and enmity between you with wine and gambling, and to prevent you from the remembrance of Allah and from prayer; so have you desisted?

(Qurān)(Sūrah al-Maidah, Āyah. 90-91) (Kanzul Īmān(Treasure of Faith)[Translation of Quran])

Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'im-ud-Dīn Murādābādī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states in Khazāin-ul-'Irfān: These verses portray the consequences and afflictions of drinking and gambling. One problem of drinking and gambling is that it engenders animosity and hatred amongst people and the other problem is that the people, who indulge in these vices, are devoid from the Remembrance of Allah عَزَّوَجَلَّ and deprived from the punctuality of Ṣalāh.

Money won through gambling is Ḥarām

In Juz2, Verse 188, Sūrah al-Baqarah Allah عَزَّوَجَلَّ has stated:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

And do not unjustly devour the property of each other...

(Qurān)(Sūrah al-Baqarah, Āyah. 219) (Kanzul Īmān(Treasure of Faith)[Translation of Quran])

Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'im-ud-Dīn Murād Ābādī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has written in Khazāin-ul-'Irfān: “This verse forbids us to unfairly acquire anyone's property, be it through looting, stealing, snatching, gambling, Ḥarām events, Ḥarām acts or in return for Ḥarām things, through bribery, false testimony or in return for tale-bearing all these are prohibited and Ḥarām.” (Khazāin-ul-'Irfān, p. 47)

Soak hands in swine's blood & meat

The Merciful and Compassionate Prophet ﷺ has said: “Whoever gambled with *nard shīr* (i.e. gambling instruments), it is as if he dipped his hands in the flesh and blood of swine.” (*Sunan Ibn Mājah*, pp. 231, vol. 4, Ḥadīṣ 3763)

Whoever invites for gambling should give charity in expiation

The Merciful Prophet ﷺ has warned us: “Whoever said to his colleague, ‘Let’s gamble’ should give charity.” (*Saḥīḥ Muslim*, pp. 894, Ḥadīṣ 1647)

Sayyidunā ‘Allāmaḥ Yaḥyā bin Sharf Nawawī رحمه الله تعالى writes in the commentary of this Ḥadīṣ that according to the scholars the reason why our Beloved Prophet ﷺ recommended giving charity is because the gambler invited his colleague towards sin. Sayyidunā ‘Allāmaḥ Khīṭābī رحمه الله تعالى suggested that he should give charity equivalent to the amount used to gamble. However, what the analysts have said is more appropriate that there is no designated amount of charity classified in the narration; therefore he should give whatever he can easily dispense. (*Sharaḥ Muslim lin-nawawī*, pp. 107, vol. 6)

My master, A’lā Ḥaḍrat, Imām of Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān رحمه الله تعالى has stated on page 646 of *Fatwa-e-Razawiyyah*, Volume 19: “Property acquired from interest income, theft, seizure and gambling is strictly forbidden.” (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 646, vol. 19)

Definition of gambling

Gambling is known as “*Qimār*” in Arabic. Sayyidunā Mir Sayyid Sharif Jurjānī قدس سره الرضائي writes that, “*Qimār* is every game where there is a condition that the winner will acquire some property from the loser.” (*At-Tā’rifāt*, p. 126)

Six types of gambling

Dear Islamic brothers! Nowadays, new modes of gambling have evolved in the world. Out of them, six are detailed below:

1. Lottery

Millions of tickets are sold to individuals for a very small amount with an incentive for them to win millions. After a draw some winners are given millions, all others lose their money. This is also a mode of gambling which is Ḥarām and censures one to Hell.

2. Tickets of prize bonds

The Government of Pakistan issues prize bonds of various denominations - 200, 750, 1500, 7500, 15000, 40000 - through the bank. Through monthly draws, the bank distributes millions of rupees to the winners but the losers of the raffle do not lose anything and they can get their prize bonds redeemed at anytime. This is permissible and does not fall under gambling.

On the contrary, some people sell option-tickets for these prize bonds where buying and selling those option-tickets is against the law and also impermissible and Ḥarām because the person selling the tickets keeps the prize bonds published by the government in his possession. In some instances, the person, selling the prize bonds, does not even possess the prize bonds. The seller sells these option-tickets to the buyer for a very small amount and provides a serial number with the trust that if the number is drawn in the raffle then he will give a certain amount. Selling of these raffle tickets in place of prize bonds is also gambling because buyer loses money if his serial number is not drawn in the raffle.

3. Cell phone messages & gambling

Questions are sent as text messages to cell phones. Questions like, “Which team will win the match?”, “What was the day of the week when Pakistan got independence?” People who respond with the correct answer win a prize, however, a small amount of 10 Rupees is charged to all the respondents. Those who do not get the right answer, lose their money. This is also considered as gambling and is strictly forbidden and leads to the sanctioning of Hell.

4. Puzzling question

In this game one or more questions are given to solve. If the solution matches the organizer’s solution the prize is given. The quantity of prizes could be three or four or

more. Therefore, if multiple correct solutions are received then a draw decides the winner. Numerous people participate in this game. There are two forms of participation: one is free; and the other requires paying a small fee to play. If no fee is paid and it does not include any other act against Islamic laws then it is permissible to take this gift. On the other hand, if the participants pay a fee, then the people, who do not win, lose their money. This falls under gambling and is therefore *Ḥarām* and leads to Hell.

5. Drawing names after collecting money

Some people collect a small amount with each other, then a name is drawn and the winner wins the entire amount. This is also classified as gambling, as the remaining people lose their money. Similarly, people pitch in money to buy a book or something and then draw a name and the winning person keeps the thing. This is also gambling.

Remember that certain companies also give prizes to the purchasers of their products via raffle. This is permissible because people do not lose their money.

6. Betting in sports

Here people place their bets on the outcome before they play different sports like horse racing, cricket, carom board, billiards, card games, chess etc. These bets are such that whoever loses will give certain amount or certain things to the winner. This is also a type of gambling and is impermissible and *Ḥarām*. When playing carom board, snooker or billiards usually it is agreed upon that the loser will pay the game fee to the club. This also is gambling. Some senseless folks play different board games or cards and place bets on the outcome and because of lack of knowledge; they think that there is nothing wrong in doing this. They should also be more cautious because this is also gambling, hence *Ḥarām* and leads to Hell.

Method of repenting from gambling

If a gambler has remorse, he should sincerely repent to Allah عَزَّوَجَلَّ. However, whatever wealth was acquired through gambling would still remain forbidden. In this context, A'lā Ḥaḍrat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has offered some guidance, thus he has stated: “Whatever wealth is acquired through gambling stays *Ḥarām*. The only way to redeem from this is to return the winnings to the people it was

won from or reconcile with them and have their forgiveness. If the person is not alive, then the gambler should reimburse the losers' heirs or if they are sane adults, beyond the age of adolescence, then get their shares forgiven from them. He must still reimburse the remainder of the heirs; as there is no exemption from that. If one cannot find the person nor his heirs, then he [the gambler] must give the amount of reimbursement due to them, as charity on their behalf. He may give this charity to his own destitute brother, sister, niece or nephew."

Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ further added, "As far as the gambler can recall, wherever and whatever he won in excess must be returned to the loser or to his heirs. If this is not possible then he should give it as Ṣadaqaḥ on his behalf. The 'amount won in excess' means that for example, if one gambled ten times with the other and they both won and lost, then the amount he won more than the other should be reimbursed to him. So if he won rupees 125 and the other won only 100 then he has to pay back (to the loser) only twenty five. وَعَلَى هَذَا الْقِيَاسِ And other similar cases could be deduced from this example.

If he does not remember who were involved in the betting or how much he won, then he should try to take the highest estimate he thinks he might have won during the entire period and give it as charity on the losers' behalf. This is the only recourse to preserve the hereafter. وَاللَّهُ تَعَالَى أَعْلَمُ And Allah Almighty knows best." (*Fatāwā Raḍawīyyah (Jad īd)*, pp. 651, vol. 19)

Speaking of faults of dead is also backbiting

Sayyidunā Abu Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ relayed: When Mā'aiz Aslamī was stoned to death (as a punishment for adultery); two persons started talking to each other. One said to the other, 'Allah عَزَّ وَجَلَّ veiled his sins, but his Nafs took the best of him and now رُجِمَ رَجْمَ الْكَلْبِ he is stoned like a dog.' The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained quiet. After walking a certain distance, they passed by a dead donkey whose legs were spread out. The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to both, 'Go and eat the meat of that dead donkey.' They asked, 'Yā Nabī! Who would do that?' Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The way you backbit your brother is worse than eating this dead donkey. I swear by the One under Whose dominion is my soul! He (Mā'aiz رَضِيَ اللَّهُ تَعَالَى عَنْهُ) is swimming in the streams of Paradise right now.' (*Sunan Abī Dāwūd*, pp. 197, vol. 4, Ḥadīṣ 4428)

Saying ‘he committed suicide’ is also considered as backbiting

We have learned that expressing faults of the deceased is also backbiting. Sometimes a situation may occur that might test our patience. For example if a robber, terrorist, or someone who murdered our relatives is killed or sentenced to death then people often indulge in backbiting against him. Likewise, saying about a Muslim that “he committed suicide” without a cause permissible under Islamic law, is also backbiting. Similarly, news about the suicide committed by a Muslim should not be published with his name and identification as this is backbiting and it also brings disgrace to the family members of deceased. If the news was published in such a manner that the people hearing or reading the newspapers could not pinpoint the exact individual who committed suicide, then it would be permissible to do so. However, bear in mind that if his name is not published, but the city, town, neighbourhood, family name, or how the suicide was committed was published, it could very well lead to the identification of deceased, and then, it would still be considered as backbiting.

According to Islamic law, if a Muslim commits suicide, he does not step out of the sphere of Islam, therefore, his funeral Ṣalāh will be performed and Du’a for his forgiveness will also be made. Islamic law does not allow remembering a deceased Muslim in a humiliating manner. Here are two sayings of our Beloved Prophet ﷺ in this context:

1. Do not talk ill about your deceased, as they have met their deeds that they had sent forth. (*Ṣaḥīḥ Bukhārī*, pp. 470, vol. 1, Ḥadīṣ 1393)
2. Say good things about your deceased and refrain from their deficiencies. (*Jāmi’ Tirmizī*, pp. 312, vol. 2, Ḥadīṣ 1021)

Maulānā Abdur Rauf Munāwī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written: “Backbiting against a deceased is worse than backbiting against a living person, because it is possible to seek forgiveness from the living person but impossible from the deceased one.” (*Faiḍ-ul-Qadīr*, pp. 562, vol. 1, *Tehat-ul Ḥadīṣ* 852)

Whoever gives the funeral bath should not speak ill of the deceased

On page 811 of Bahār-e-Sharī’at, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnaḥ, the publishing organ of Dawat-e-Islāmī], it is stated: (While giving a funeral

bath) relay the good aspect of the deceased to the people e.g. the face of the deceased was illuminated or good fragrance emanated from the corpse; and if one observes anything negative e.g. the colour of the face turned black or corpse gave off a bad odour or the face or other body parts were not in a normal condition, then one should refrain from telling it to anyone, as this is not allowed. It is narrated in this Ḥadiṣ, ‘Relay the positive attributes of your deceased and avoid speaking about the negative attributes.’

Invoked the Statement of Faith aloud after death

Seemingly, if a Muslim did not invoke the Statement of Faith at the time of death and if someone said, “He didn’t invoke the Statement of Faith” then he has backbitten against the deceased. In this context read this faith-refreshing tale: Sayyidunā ‘Allāmaḥ Abdul Ḥaī Lakḥnawī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated that, amongst his family elders, one of the saints of Allah عَزَّوَجَلَّ, Sayyidunā Maulānā Muhammad Iẓḥār-ul-Ḥaqq Lakḥnawī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away. He did not invoke the Statement of Faith at the time of his death. People covered his body with a sheet and arranged for his funeral bath and burial. When everybody came outside, some criticized that on the outward he seemed like a very pious person but he could not even utter the Statement of Faith at the time of his death. Most attendees were offended by this statement but at that very moment the deceased Maulānā folded his legs and invoked the Statement of Faith aloud. When people heard this, they started criticizing the accusers. (*Ghībat kiyā hay*, p. 19)

Backbiting against a deceased non-believer

Commentator of Bukhārī, Muftī Sharīf-ul-Ḥaqq Amjadī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written that it is permissible to talk ill of non-believers even if he is dead. However, if the family members of the deceased are Muslims and speaking ill of their non-Muslim parents or grandparents brings them grief then it is essential to refrain from it as now talking ill of their kin falls under causing grief to a fellow Muslim and that is not allowed. (*Nuzha-tul-Qārī*, pp. 886, vol. 2)

*Shahā mandlā rahī hay maut sar per phīr bhī merā nafs
Gunāhaun kī taraf har dam hay māyīl Yā Rasūl-Allah*

*Master, death is hovering over my head
Yet the Nafs prefers the path of sins to tread*

Six lurid narrations of the deceased

There is no restriction under Islamic law against relaying the incidents of deceased to Muslims as long as it is to warn them. To engender aversion towards sins amongst Muslims, the masters of Ḥadīṣ have relayed in their books the incidents of deceased non-believers, deviants and even Muslims and the punishments they endured after their deaths. In this context, read the following six lurid narrations:

1. Kurtā of fire

Sayyidunā Abū Rāfa’e رضى الله تعالى عنه narrated, “I went by Baqī with the Most Blessed Prophet صلى الله تعالى عليه وآله وسلم, He صلى الله تعالى عليه وآله وسلم said, “Oh! Oh!” I thought He صلى الله تعالى عليه وآله وسلم had intended this for me so I inquired, “Prophet of Allah, have I done something wrong?” He صلى الله تعالى عليه وآله وسلم replied, “No.” He صلى الله تعالى عليه وآله وسلم then explained, “I had sent this person, lying in the grave, to collect Ṣadqāḥ from a certain tribe. He embezzled one piece of cloth. Ultimately, he is wearing a similar Kurtā made of fire.” (*Sunan Nasāī, pp. 150, Ḥadīṣ 859*)

Nothing is hidden from our Prophet ﷺ

Dear Islamic brothers! Did you realize! To warn us, the incident of the torment of the grave is relayed in this Ḥadīṣ. Moreover, this narration also reveals that Allah عز وجل has bestowed the knowledge of unseen upon the blessed Prophet صلى الله تعالى عليه وآله وسلم. It is for this reason that the Beloved Prophet صلى الله تعالى عليه وآله وسلم stated not only the punishment, but also the reason for the punishment being given to the deceased.

A’lā Ḥaḍrat Imām of Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān رضى الله تعالى عنه had such magnificent belief relayed in this couplet from his Ḥadāiq-e-Bakhshish; read it and brighten your faith:

*Sar-e ‘arsh per hay terī guzar, dil-e-farsh per hay terī nazar
Malakūt-o-mulk mayn koī shay nahī woh jo tujh pay ‘iyān nahī*

*The High Throne, your walkway reaches
Bottom of the earth, your vision encompasses
Angels and all that the universe covers
Not concealed, your sight encompasses*

(Meaning: O Prophet ﷺ, with Allah's bestowments the Throne [‘Arsh] is your walking path and the bottom of the earth is in your blessed sight. From angels to the world of souls, to everything in the universe, there is nothing concealed from you ﷺ.)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

2. Snake wrapped around a deviant

Hafiz Abū Khallāl has narrated in “Kitāb Karāmāt-ul-Awliyā” that ‘Abdullāh bin Hāshim informed him, “I once went to give a funeral bath to a deceased, when I opened the cloth that was covering his body, and I saw snakes twined around his neck. I requested the snakes, ‘You are designated upon him, and we have to give him a bath. If you permit, we will give him a bath and then you all can return.’ Upon this all the snakes moved to one corner. After we finished bathing the body, the snakes regained their positions. That person was well-known for his deviant believes.” (*Sharaḥ-us Ṣudūr*, p. 177)

3. Snake wrapped around the neck

Sayyidunā Abū Ishāq رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ narrated: “Once, I was called to give a funeral bath. When I removed the cloth from the face, I saw a snake twined around the neck of the deceased. People informed me that he used to cuss out the Companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ. (Sharaḥ-us Ṣudūr, p. 173)

Fear Allah when speaking about the Companions عَلَيْهِمُ الرِّضْوَانُ

Dear Islamic brothers! مَعَاذَ اللّٰهِ عَزَّوَجَلَّ, cursing the Companions عَلَيْهِمُ الرِّضْوَانُ is a sin - a grave sin – and a Ḥarām act and warrants the destination of Hell. It is narrated on page 31 of Savānih Karbalā [the 192-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami]: Sayyidunā ‘Abdullāh bin Mughaffal رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ narrated that the Beloved Prophet ﷺ said, ‘In regards to my companions be weary of Allah عَزَّوَجَلَّ, fear Allah عَزَّوَجَلَّ! Do not make them a target after me. Whoever loves them does so out of their love for me. One, who has hatred against them, has malice for me, which is why he maintains this malice against them. Whoever harms them has harmed me and whoever

harms me has harmed Allah ﷻ and whoever harmed Allah Almighty ﷻ, will soon be held accountable.’ (Jāmi’ Tirmizī, pp. 463, vol. 5, Hadīth 3888)

Hold the Companions عَلَيْهِمُ الرِّضْوَان in high esteem

Şadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na’im-ud-Dīn Murād Ābādī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: “A Muslim must have utmost respect for the Companions عَلَيْهِمُ الرِّضْوَان and should give way to high esteem and admiration in his heart. The love for the Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ is the love for the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He is unfortunate who disrespects the Companions عَلَيْهِمُ الرِّضْوَان. He is enemy of Allah ﷻ and of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Muslim should never sit in the company of such a person. A’lā Ḥaḍrat [Imām Aḥmad Razā Khan] عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said:

*Aḥl-e-Sunnat kā hay bayrā pār Aṣḥāb-e-Ḥuḍūr
Najm hayn aur na āo hay ‘Itrat Rasūlallah kī*

*The vessel of Aḥl-e-Sunnat will dock on the harbour [carefree]
Prophet’s Companions are the stars and the ship is his progeny*

(**Meaning:** The boat of Aḥl-us-Sunnah will prevail as the Companions عَلَيْهِمُ الرِّضْوَان are like guiding stars and the Aḥl-e-bayt عَلَيْهِمُ الرِّضْوَان is like ship for them)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4 - Dreadful black snake in the grave

Some people came to meet Sayyidunā ‘Abdullah bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا and said to him, “We had set out to perform Ḥajj pilgrimage. On the way, one of the members of our caravan passed away at a place called Şifāḥ. When we dug a grave for him, we saw a huge black snake occupying the entire grave. We left it and dug another grave but we saw the

same snake there too. Perplexed at the situation, we have come to seek your advice.” Sayyidunā ‘Abdullah bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا told them, “This is the punishment for the dishonesty he was involved in.” And the words relayed in Al-Bayḥaqī are: ذَاكَ عَمَلُهُ الَّذِي كَانَ يَفْعَلُ meaning, ‘It is the punishment for his actions’. “Bury him in either of the graves. I swear by Allah عَزَّوَجَلَّ! If you dig the entire earth, you will come across the same situation.” At last, we buried him in the grave that was occupied by the snake. Upon our return, we handed the deceased’s belongings to his family and inquired his widow about his deeds. She informed us, “He used to sell food. He would take out some for his family and to make up the shortages he would blend in inferior ingredients.” (*Sharah-us Şudūr*, p. 174) (*Shu’bul Īmān*, pp. 334, vol. 4, *Hadis 5311*)

Fraud is from Hell

Dear Islamic brother! Did you observe? When needed, it is permissible to narrate the incidents of the deceased to warn other Muslim and this is the reason why Sayyidunā ‘Abdullah bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا unveiled the vices of the pilgrim and because of this permissibility various learned scholars of the highest calibre have relayed this very narration in their books.

Further, this narration also unveils the perils of selling inferior goods through deception. It is relayed on page 218 of Bayānāt-e-‘Atṭāriyyah, Volume 1 [*the 480-page publication of Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami*], “The Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said these words of caution: “Whoever betrays us, he is not one of us and fraud and deceit are in Hell.” (*Mu’jam Kabūr*, pp. 138, vol. 10, *Hadīṣ 10,234*)

In another place, the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Three types of people will not enter paradise: deceitful person, a stingy person and one who keeps reminding about his favour to the other.” (*Jāmi’ Tirmizī*, pp. 388, vol. 3, *Hadīṣ 1970*)

Permissible way to sell inferior goods

Those who mix inferior goods with their products and sell them through deception and fraud should take heed. What will happen if they are held accountable after death?

It is permissible to sell the product mixed in with inferior goods, as long as either the customer is made aware of the quantity of mixed in goods or if it is promptly displayed

and is visually apparent, and nothing is kept hidden from the customer. For example, if the buyer was told that 25% inferior goods are mixed in and if in reality 50% ingredients were inferior then this would not be a legitimate dealing. Likewise, those who deceive the customers by showing the fresh fruits on top and mixing rotten and over ripe at the bottom or in the middle of the box; and those who use similar deceptive tricks should refrain from these sins.

Dhokah bāzī mayn nahusat hay baṭī

Yād rakḥ is kī sazā hogī kaṛī

*Fraud, deception and deceit brings great bane
Recall its designated punishment, torment and pain*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Bird spewed out a human

‘Iṣmaḥ ‘Abbādānī said: I was wandering in a jungle, when I came across a church. Nearby was a pastor’s monastery. When I saw the pastor inside the monastery, I asked him to tell me about the strangest thing he had seen in this (deserted) place. So he said: “Once I saw a monstrous white bird here, which resembled an ostrich. It sat on a stone and vomited. First it spewed out a human’s head, and then it spewed out other body parts. It continuously kept vomiting and every time different body parts barfed out and with lightening speed these parts joined together to form a full man. As the man started to stand up, the monstrous bird pecked on the man, cut him again into pieces and ate him back. That horrifying sequence continued for several days. My belief strengthened in God’s powers after witnessing that incident, that surely God Almighty has the powers to give death and then bring us back to life.

One day, I drew my attention towards the gigantic bird and asked it, ‘For the sake of the One Who gave you life! This time when this human is formed, leave him alone so I can

ask him about his actions. The bird replied in fluent Arabic, ‘My Lord is the Monarch and He is eternal, everything else is mortal. I am an angel designated to continuously punish him for his sin.’ Next time, when the human was formed, I asked him, “Oh human, who has wronged his soul! Who are you and what is your story?” He replied, “I am Abdul Raḥmān Ibn-e-Muljim, the murderer of The Valiant Lion of Allah عَزَّوَجَلَّ, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم. After I died, my soul went in front of Allah عَزَّوَجَلَّ, I was given my Book of Deeds. All my actions - good or evil - were recorded in it from my birth to the martyrdom of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم. Then Allah عَزَّوَجَلَّ ordered this angel to punish me till the Day of Judgment.” The man did not say anything after this, and the monstrous bird pecked at him, swallowed him and left.” (*Sharah-us Şudūr*, p. 175)

Why did Ibn-e-Muljim murder Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم

Dear Islamic brothers! Did you realize how Ibn-e-Muljim – a Khārijī, misguided deviant – met his horrific punishment for the murder of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم? Why did he agree to commit such a terrible crime? In this regard Sayyidunā Shaykh Jalāl-ud-Dīn Suyūṭī Shafa’i عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has written on the authority of “Mustadrak” that Ibn-e-Muljim fell in love with a Khārijī woman named Qiṭām. She demanded three thousand dirham and the murder of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم as Maḥr as pre-conditions for marriage. (*Tarikh-ul-Khulafā*, p. 139)

Alas! Blinded in love for her, he martyred Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم – a personality of such high calibre. Despite that Ibn-e-Muljim still could not get Qiṭām because immediately after he committed the murder, people caught him and severely cut his body into pieces, put in a basket and burned to ashes. (*Al-Mustadrak*, pp. 121, vol. 4, raqam 4744)

You just heard of the horrific torment Ibn-e-Muljim is facing from the time of his death which will continue till the Day of Judgment. He was neither successful here nor there. Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ was very correct in saying, ‘To follow your temptations even for a second result in sadness for a long time.’

Qabil also murdered Ḥābil عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى because of his temptations and was doomed. Doomed so badly, that just listening to his tale gives goose bumps. Listen to his tale and seek the refuge of Allah عَزَّوَجَلَّ from the temptations of the Nafs.

6. Man hung upside down at the pond

Abdullah has narrated: Few of us set on a voyage in the sea. Coincidentally, there was darkness for a few days and when the sun shone we were near a township. I went to search for water but the doors of the houses were all closed. I called out several times but no one replied. Meanwhile, two men emerged on horses, and directed me, ‘Abdullah! Go on this street and you will find a pond. Take water from there but do not get scared with what you see.’ I inquired about the houses with the close doors where winds were blowing inside. They told me that the souls of the dead resided there. When I reached the pond, I saw a man hanging upside down. He was trying to get water with his hand but could not do so. When he saw me he called out, ‘Abdullah! Give me water to drink.’ I took a can and submerged it in water so I could fill it and give it to him, but somebody grabbed my hand. I said to the man hanging upside down, ‘Bondman of Allah! You witnessed that I tried to give you water but my hand was held back. Tell me your story.’ He said, ‘I am (Qabīl), the son of Adam, who committed the very first murder.’ (*Kitāb man ‘asha ba’d-al Maut ma’ Mawsū’ah ibn-e Abī Dunyā*, pp. 297, raqam 48)

Qabīl’s evil deeds

Dear Islamic brothers! Qabīl was initially a Muslim, but later became an apostate [*Murtad*]. He committed the very first murder in this world. As the retribution for the murder, he faced several punishments in the world. He lost his fair complexion and became dark. He became cold-hearted and eloped with his sister Liuza towards ‘Adan, and later had illegitimate children [with her]. When he grew old, his own children used to throw stones at him and he finally died from those stones.

Besides this, we have already heard about the horrific punishment he had to undergo after his death. The renowned exegetist of Qurān, Shaykh Muftī Aḥmad Yār Khān Na’īmī عَلَيهِ رَحْمَةُ الرَّحْمٰن, while discussing the evil deeds perpetrated by Qabīl, has listed the following, “Not being dutiful to Prophet Sayyidunā Adam عَلَيْهِ السَّلَام; intending to marry illegitimately; premeditating Ḥābīl’s murder; turning apostate after murdering him; singing and playing music; and inventing musical instruments.” The Shaykh further has further added, “For an apostate or a non-believer, being the son of a Prophet is worthless. The lineage is only beneficial, if the

individual adheres to the true faith. Realize also, that Qabīl was a son of a Prophet yet he was still doomed.” (*Tafsīr Na’iūmī*, pp. 403, vol. 6)

Tayrī raḥmataun hī say Imān milā hay

Na ho ab yeh mujh say judā Yā Ilāhī

Musalmān hay ‘Aṭṭār teray karam say

Ho Imān per khātimah Yā Ilāhī

By your blessings, I have received faith

YāAllah, may this never part from me

‘Aṭṭār is a Muslim by your grant

May he die with faith

Participation in Dars resulted in my rectification

To infuse a passion for safeguarding your faith; and in order to rid yourself from the habit of backbiting against others and listening to it; and to develop a routine of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. Further, to prosper in this world and to be successful in the Hereafter, lead your lives according to the guidelines prescribed in Madanī In’āmāt. Fill in the booklet and turn into the representative of Dawat-e-Islami within the first ten days of the new Madanī month. There are many blessings of giving Dars from ‘Faizān Sunnat’ along with the blessings of one’s Individual Efforts, and observing I’tikāf with the devotees of Rasūl during the month of Ramadan. In this context, here is a Madanī Parable of an Islamic brother from Bhīmber, Kashmīr:

“I was a freshman at college and enjoyed all the freedoms which come with college life. I had a passion for listening to music, and watching TV and movies. I was so passionate that I would not even ride in a vehicle that did not have either movie or music playing. An Islamic brother of Dawat-e-Islami came to our neighbourhood, gave Dars from Faizān-e-Sunnat, and helped us memorize a small Du’a. I was so impressed that I had started to attend those Dars sessions. One major element, which drew me closer to the Madanī Environment, was the Individual Effort of a Muballigh of our locality. He (preacher) had gracious manners, superior character, passion for good deeds and caring attitude. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I spent the last ten days of the month of Ramaḍān with the devotees of the Prophet in I’tikāf. That experience really moved my heart and I repented from all

my previous sins. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, currently I am serving as a member of the Kashmir Mushāwarat in actively spreading the Sunnah and inviting people towards Ṣalāh. Moreover, I have been appointed as a head of the one of the departments (of Dawat-e-Islāmī) in Kashmir and am also serving as the head of one of the divisions of Kashmir.”

Dear Islamic brother! Did you realize that by the blessings of the Dars of Faizān-e-Sunnat, the person was drawn closer to the Madanī Environment? The Individual Effort and kindness of a preacher further solidified his association. Moreover, spending days in the Masjid in Ramaḍān was also another catalyst that transformed a person engrossed in sins, inspired him to repent from his sins and elevate him to such a status that now he serves as the head of many representatives of Dawat-e-Islami. I wish all Islamic brothers and Islamic sisters (including all the veterans and newcomer representatives alike) would at least deliver or listen to two Dars sessions from ‘Faizān-e-Sunnat’ every day.

Light in the grave

On page 195 of Faizān-e-Sunnat [*the 1584-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami*], it is cited, “What can one say about the rewards of delivering Dars and Bayān! Sayyidunā Shaykh Jalāl-ud-Dīn Suyūṭī Shafa’ī **عَلَيْهِ** has narrated in “Sharah-us Ṣudūr” that Allah **عَزَّوَجَلَّ** revealed to Prophet Sayyidunā Musa **عَلَيْهِ السَّلَام**, ‘Learn righteous things and teach them to others as well. Whoever learns righteous things, I will illuminate his grave so that he does not face any anxiety.’ (*Hilyat-ul-Awliyā, pp. 5, vol. 6, Ḥadiṣ 7622*)

Their graves will be radiating

From the aforementioned narration, we learnt the benefits of imparting call towards righteousness. **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, those who give or listen to the Bayān or Dars with the intentions of teaching and learning will truly be triumphant. **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, their graves will be radiating with light and they will have no anxiety or fear of any kind. With good intentions, whoever calls others towards righteousness; encourages others to travel in the Madanī Qāfilah; persuades them to fill out the Madanī In’amāt booklet regularly; entices others to attend the Sunnah–inspiring congregations and all those who listen to these calls towards righteousness will **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** also have illuminated graves, for the sake of Embodiment of Nūr the Noble Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Qabr mayn lehrāeyn gay tā-ḥashr chashmay nūr kay

Jalwaḥ farmā hogī ṭal'at Rasūlallah kī

*When the glimpse of the Prophet is shown in the grave
Springs of light will gush forth and illuminate till the Judgment Day*

[Hadaïq-e-bakshish]

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting at a banquet

Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ went to attend a banquet reception. People there were talking amongst themselves that a certain person had not arrived yet. Upon this one person said, “That fat person is very lazy.” When Sayyidunā Ibrāhīm bin Adḥam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ heard this he condemned himself and said, “Alas! I faced this calamity because of my stomach; I participated in a gathering where a Muslim is being backbitten.” After saying this, he left and did not eat (owing to grief) for the next three days (and according to some narrations, for the next seven days). (*Tanbīh-ul-Ghāfilīn*, p. 89)

19 Examples of backbiting pertaining to referring someone as Lazy etc

Dear Islamic brothers! Did you realize that the pious Bondmen of Allah do not even tolerate the slightest belittlement of a Muslim! They even renounce gatherings and feasts where people are indulged in backbiting. Did we ever ‘walk out’ from a gathering where people were backbiting? It is important to note here that before walking out you must see if you hold some credibility amongst the attendees or not. If you think that they will understand what you say and will repent from the sin of backbiting then it would be compulsory upon you to advise them to refrain from backbiting. Otherwise, you should protect yourself from listening to the backbiting. If there is no chance of causing a disturbance and turmoil if you leave, then get up and leave the gathering. Since there are

certain permissible conditions for backbiting; the person advising others or walking out must have enough knowledge to decipher if indeed they were indulged in sinful backbiting or not.

This narration also specifies that calling someone “fat” or “lazy” behind his back is backbiting. Fat and lazy are two different words; calling an obese person “fat” in his absence, unless justified by Islamic law, also falls under backbiting. Similarly, without a valid cause, calling someone:

- Lazy
- Laid-back
- Good for nothing
- Slacker
- Lazy-bones
- Sluggish
- Slothful
- Sluggard
- Uncivilized
- Uneducated
- Illiterate
- Silly
- Dumb
- Unintelligent
- Stupid
- Senseless

- Crazy
- Insane
- Mental
- Tardy
- Gloomy, etc are all examples of backbiting.

Mayray sar pay ‘iṣyān kā bārah Maulā

Barhā jāṭā hay dam-ba-dam Yā Ilāhī

Zamīn bojḥ say mayray phattī naḥī hay

Yeh tayrā hī to hay karam Yā Ilāhī

Carrying upon my head a heavy burden of sins

Heavier it gets, by the minute, with every passing day, O Allah

The earth does not cave in with my weighty sins

It is Your mercy and compassion, O Allah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Disgraced in both the worlds

Imām of Aḥl-e-Sunnat, Revivalist of the Ummaḥ, Reviver of the Sunnaḥ, Destroyer of Bid’aḥ, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allāmaḥ, Maulānā, Al-Ḥāj Al-Ḥāfiẓ, Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمَنِ has stated in Fatāwā Raḍawīyyah, Volume 24, Page 347: “A person, who is able to help an oppressed person but does not do so, will face a disgraceful punishment.”

It is relayed in a Ḥadiṣ that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When someone backbites against a Muslim brother in front of another Muslim and the other has the

ability to resist him but does not do so then Allah عَزَّوَجَلَّ will hold him accountable in this world and in the Hereafter.’ (*Ẓammūl-Ghībāh-li-ibn-e-Abid-Dunyā*, pp. 134, Ḥadīṣ 108)

Moreover, on page 426 of the same volume, the Shaykh has written: The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a Muslim is being insulted in front of another person and that person has the power to help him but does not do so, then on the Day of Judgment, Allah عَزَّوَجَلَّ will disgrace him in front of the people.’ (*Musnad Imām Aḥmad*, pp. 412, vol. 5, Ḥadīṣ 15985)

After quoting the above Ḥadīṣ ‘A’lā-Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: If remaining silent upon listening to backbiting against another Muslim results in such a (disgraceful) punishment (of the Day of Judgment), then how pity would it be to call to the wrath of Allah عَزَّوَجَلَّ after staying in constant inquisition [of a fellow Muslim] and to try to tarnish his prestige (through backbiting, false accusations and ill-perceptions) he had attained amongst Muslims because of his status. (*Fatāwā Raḍawīyyah*)

Who can diminish the prestige given by Allah?

Dear Islamic brothers! From the aforementioned narration and the teachings of ‘A’lā-Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, a lesson should be learned by those individuals who are after the honour of religious Sunnī scholars, Imāms, leaders or designated representatives of organizations, or just common Muslims. Making the other a target of criticism, they try to tarnish his reputation, hence engage in many sins; sins like backbiting, tale-bearing, laying false allegations, bearing negative opinions, finding faults and hurting others feelings etc. Whosoever Allah عَزَّوَجَلَّ grants prestige, no one can take it away from him!

Listen carefully! What the Quran has said about those wretched individuals who oppose others and disgrace them without a valid cause under Islamic law. Read Sūrah-e-Nūr, Part 58, Verse 19:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ط

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter.

(*Qurān*)(*Surah-tun-Nūr*, Juz 18, Āyah 19)(*Kanzul Īmān*(*Treasure of Faith*)[*Translation of Quran*])

Mujhay ghībataun say tu mahfūz farmā

Paey Sarwar-e-do jahān Yā Ilāhī

Jo Shāh-e-Madīnāh kī na'atain sunāayn

'Aṭā kar day aysī zabān Yā Ilāhī

Allah, guard me from backbiting

For the sake of the Intercessor of the Day of Reckoning

Which praises the favours of Shāh-e-Madīnāh

O Allah! Grant me that voice

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prophet said in the dream

Dear Islamic brothers! In order to rid yourself from the habit of backbiting and listening to it and to develop a routine of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. To prosper in the world and to be successful in the Hereafter, lead your lives according to the guidelines set out by the Madanī In'amāt. Fill in the booklet and turn into the representative of Dawat-e-Islami within the first ten days of the new Madanī month.

Read a unique Madanī Parable about “Let’s Fill the Masjid Campaign”. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, on Friday the 10th of September 2004 a congregation took place after Ṣalāh-tul-'Ishā in Jilānī Masjid at ‘Goṭh Hāji Ilyās Khāskhelī City’ which is adjacent to the District of Tharī Mīrwah in [Sindh] Pakistan. The Muballigh delivered a Sunnah-inspiring speech and encouraged everyone to travel, right after the ‘Ijtimā, in the Madanī Qāfilah to partake in the upcoming annual International ‘Ijtimā of Dawat-e-Islami – a non-political movement of propagating the Qurānic teachings and Sunnah ways. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, seven Islamic brothers volunteered to travel in the 12-Day Madanī Qāfilah.

On the same night, one Islamic brother, who was a resident of Goṭh Hāji Ilyās Khāshkeli City, went to sleep reciting Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and saw the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. The Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ greeted him with Salām and then went on to introduce himself, “I am Muḥammad.” Amongst the things he said was also this, “Your village has received a special blessing.” And further he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ added, “Whoever grows a beard on his face, loves me; and whoever shaves it off, does not love me. Every night you make an intention to pray Ṣalāḥ-tut-Taḥajjud but you become lazy. Come on! Get up and pray Taḥajjud, now.” When that brother relayed his dream under oath, in front of a large crowd, several brothers made intentions to grow their beards and to travel with the Madanī Qāfilah.

Goṭh mayn gāon mayn, dhūp mayn chāon mayn

Sab say keḥtay raḥayn, Qāfilay mayn chalo

Jungle-o-koḥ mayn, koḥ kī kḥo mayn

Dīn kay dunkay bajayn, Qāfilay mayn chalo

In villages or townships, or sunshine

Let’s tell everybody; let go in Qāfilah!

Jungles, mountains or inside the caves

Let’s propagate Islam; let go in Qāfilah!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Kudos for “Let’s Fill the Masjid Congregation”

Dear Islamic brothers! شَيْخِنَ اللهُ عَزَّوَجَلَّ, what can one say about the marvellous blessings disseminated by the “Let’s fill the Masjid Congregation”. Sometimes “Fill the Prison” campaign is orchestrated by political parties; however, since Dawat-e-Islami is completely a non-political Sunnah-inspiring Madanī movement, it harbours an ambition to fill our Masājid and wishes that somehow each and every Muslim child would become practicing Muslims and they safeguard their Ṣalāḥ.

The highlights of the aforementioned Madanī Parable are the vision of the Most Beloved and Blessed صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his message that anyone, who adorns the beard on his

face, loves me; whereas he, who shaves it off, does not love me. Similar message is also reinforced in this Ḥadīṣ in which the Beloved Prophet ﷺ has stated: Whoever adapted my Sunnaḥ is mine, and the one who deviates from my Sunnaḥ is not mine. (*Tarīkh Damishq*, pp. 127, vol. 38)

Deterrent dream about shaving

While travelling with the Madanī Qāfilah of Dawat-e-Islami, when I [the author] reached the coast town of Verāval, in Gujrat state of India, where I met a clean-shaven young man. He told me his dream: 'I saw that the Blessed Prophet ﷺ was resting with his blessed head on someone's lap. There was a Muballigh of Dawat-e-Islami also present nearby. The Beloved Prophet ﷺ told the Muballigh of Dawat-e-Islami: (I do not remember the exact words but the synopsis was that) My followers (Ummatī) shave off their beards, thereby I feel pain in my heart. Upon hearing this statement, the Muballigh who was close by, swept his hands over my cheeks and then I woke up.' (This incident must have taken place recently because the young man informed me of his intentions to grow his bread.)

Embrace the sign of love

Dear Islamic brothers! Whoever has not kept a beard yet, should adorn his face with a beard - the sign of devotion of the Dear and Beloved Prophet ﷺ. One should also repent, if they have ever shaved off their beards or if they have trimmed it down to less than a fist-length below their chin. No matter how much Satan tries to stop you, read Kālay Bichchu [*the 25-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami*]. Also, either listen to the audio CD or watch the DVD of a speech under the same title, released by Maktaba-tul-Madīnah.

Sarkār kā 'āshiq bhī kiyā dārḥī mundātā hay

Kiyūn 'ishq kā chahray say iẓhār nahī hotā

*Does the devotee forgo his beard
Why the face does not reflect his love*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Which sin is worse than usury?

The Most Noble Prophet ﷺ inquired his Companions عَلَيْهِمُ الرِّضْوَانُ, “Which sin does Allah ﷻ hold as being worse than usury?” The Companions عَلَيْهِمُ الرِّضْوَانُ answered ﷻ “Allah ﷻ and His Prophet ﷺ know best.” Then the Beloved Prophet ﷻ explained, “Undoubtedly, in the court of Allah ﷻ, considering it lawful to taint a Muslim’s prestige is a worse sin than dealing in usury.” Then, the Merciful Prophet ﷻ recited this verse:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾

“And those who unnecessarily harass Muslim men and women have burdened themselves with slander and open sin.”

(*Qurān*) (Surah-tul-Ahzab, Juz 22, Āyah 58) (Kanzul Īmān (Treasure of Faith) [Translation of Quran])

(*Shu’bul Īmān*, pp. 298, vol. 5, Ḥadīṣ 6711)

Dear Islamic brothers! Indeed to defile the prestige of a Muslim is a worse sin than the sin of usury. Three additional narrations of the Beloved Prophet ﷻ are presented on the same topic:

To tarnish a Muslim’s prestige is worse than usury

- A dirham that a man receives in usury is more serious than thirty-six (36) acts of fornication and, indeed, degrading a Muslim’s prestige is a worse sin than usury. (*Ẓammūl-Ghībāh-li-ibn-e-Abid-Dunyā*, pp. 80, Ḥadīṣ 36)
- “Usury is an aggregate of seventy-two sins, among which the least is like fornication with your own mother and indeed, the worse sin than usury is humiliating another Muslim.” (*Mu’jam Awsaṭ*, pp. 227, vol. 5, Ḥadīṣ 7151)

- “The worst usury is unrightfully defiling other Muslim’s prestige.” (*Sunan Abī Dāwūd*, pp. 353, vol. 4, Ḥadīṣ 4876)

While elaborating on the last Ḥadīṣ, the renowned exegetist of Quran, Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللهُ الْعَلَّامُ has stated, “Usury is one of the worst sins. It is like fornicating with one’s own mother inside the Ka’bah; the usurer declares a war against Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the consequence of interest income but since the prestige of a Muslim is far more precious than any monetary wealth, therefore disgracing a Muslim (through backbiting, slander etc.) is declared as the worst usury.” (*Mirāt-ul Manājīḥ*, pp. 618, vol. 6)

Bilyaqīn aysay musalmān hayn baṛay hī nādān

Ahl-e-Islām kī ghībat jo kiyā kartay hayn

Jo hayn Sultan-e-Madinah kay ḥaqīqī ‘āshīq

Ghībat-o-chughlī-o-buhtān say bachā kartay hayn

Indeed senseless Muslims

Backbite against other adherents of Islam

While genuine devotees of the Rasūl

Refrain from backbiting, tale-bearing, and baseless accusations

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

تُؤْبُوْا اِلَى اللهِ اَسْتَغْفِرُ اللهَ

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward for safeguarding Muslim’s honour

Dear Islamic brothers! As soon as someone brings up an Islamic brother’s shortcoming or mistake; whether he is present or not; if there is no valid cause under Islamic law; considering the respect of a Muslim with intent to earn the rewards of the Hereafter; try to safeguard the Islamic brother’s honour. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said these words of complacency: “Whoever safeguards his (Muslim) brother’s honour in his absence, it is upon the Mercy of Allah عَزَّوَجَلَّ to pardon him from Hell.” (*Musnad Imām Aḥmad*, pp. 461, vol. 6)

Companion Sayyidunā Anas رضي الله تعالى عنه narrated that the Merciful and Gracious Prophet ﷺ said: “Whoever safeguards his brother’s honour, Allah ﷻ will send an angel, on the Day of Judgement, who will protect him from Hell.” (*Ẓammūl-Ghībāh-li-ibn-e-Abid-Dunyā*, pp. 131, *Ḥadīṣ* 105)

Four blessings of preventing others from backbiting

If it is within your capacity to stop others from backbiting then it is *Wajīb* [compulsory] upon you to do so. Thus, to prevent others from backbiting earns great rewards and refraining to bar others from backbiting could result in harsh and severe punishment. For the reference, here are four narrations of the Beloved Prophet ﷺ:

1. “If a Muslim brother is being backbitten in front of another Muslim, and he is in a position to help him and does so then Allah ﷻ will help him in this world and the Hereafter. Whereas, if he is in a position to help and does not do so, then Allah ﷻ will hold him accountable in this world and in the Hereafter.” (*Muṣannaḡ ‘Abdur-Razzāq*, pp. 188, vol. 10, *Ḥadīṣ* 20426)
2. “Whoever prevents others from backbiting his brother’s meat (meaning, someone was backbiting against a Muslim, in his absence, and he stopped them), then it is the right of Allah ﷻ to pardon him from Hell.” (*Mishkāṭ-ul-Maṣābīḥ*, pp. 70, vol. 3, *Ḥadīṣ* 4981)
3. “A Muslim who safeguards his Muslim brother’s honour (meaning that another Muslim was being disgraced and he told others not to) then it a right upon Allah ﷻ to save him from the fire of Hell, on the Day of Judgment. After this he ﷺ recited the following verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٢٥﴾

“... and it is incumbent upon our mercy, to help the Muslims.”

(*Qurān*) (*Sūrah-e-Rūm*, Juz 21, Āyah 47) (*Kanzul Īmān* (Treasure of Faith) [Translation of Quran])

(*Sharah-us Sunnah*, pp. 494, vol. 6, *Ḥadīṣ* 3422)

4. “Wherever a Muslim is being dishonoured and disgraced, and whoever did not help him there (meaning did not stop them and rather kept quiet and listened to it) then Allah, the Exalted will not help him where he would prefer to be helped. Whereas, whoever helps another Muslim where he is being dishonoured and disgraced then Allah, the Exalted will help him in a situation where he would like to be helped.” (*Sunan Abī Dāwūd*, pp. 355, vol. 4, *Ḥadīṣ* 4884)

Praised him in front of the backbiter

If our pious predecessors would ever hear someone backbiting against another Muslim, they would immediately reprimand him or her in a polite and gracious way. Once, in the company of Sayyidunā ‘Abdullāh bin Mubārak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, a person talked ill against Sayyidunā Imām A‘zam Imām Abū Ḥanīfah رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyidunā ‘Abdullāh bin Mubārak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, “O Man, why are you talking about the Imām’s shortcomings? He was of such a calibre that he offered five-time Salah for forty-five years with one Wuḍu.” (*Al-Khairāt-ul Ḥisān lil-Ḥaytamī*, p. 117)(*Rad-dul-Muhtār*, pp. 150, vol. 1)

One way to get rid of the backbiter

Dear Islamic brothers! Kudos to the passion of our predecessors for safeguarding themselves from listening to the sinful backbiting! My dire wish is that we also develop a mindset that as soon as we hear something negative against another Muslim we become vigilant and start evaluation. If it would, then we should abandon our conversation immediately. If someone else starts such negative comments, we should try to stop him in an appropriate manner. If he does not stop, we should get up from there. If stopping him and moving away are not viable options, then we should at least resent it. Try to change the topic of the discussion or avoid taking interest in the conversation by looking here and there, display an expression of boredom on the face, or look at the clock repeatedly in disgust. If that is not possible, excuse yourself to go to the bathroom. In order to prevent a lie from happening, go and use the bathroom as well. It is better to force yourself to go to the bathroom rather than staying at place where people are backbiting. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, you will get rewarded for it.

*Akhlāq hon achy mayrā kirdār ho achā
Maḥbūb kā ṣadqāḥ tu mujhay nayk banāday*

*May I enrich my character and adopt gracious manners
For the sake of the Beloved, put me on the path of piety*

Stop the backbiters not by your gestures but by words

Here is the synopsis of what Ḥujjat-ul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said: Where people are backbiting and if one cannot stop it by words (not out of mere courtesy but) out of fear, then he should consider it bad in his heart and in this manner he will not accumulate any sins. However, if he is able to walk away or can change the subject but he does not do so then he commits the sin.

Even if he tells them verbally to stop but desires to hear more of the conversation, then this is his hypocrisy. Until he detests listening to backbiting in his heart, he is a partner in this sin. Moreover, signalling with the hands or making gestures with the eyebrows or forehead to stop someone from backbiting is not enough. It is a sign of laziness and an indication of considering backbiting as a negligible sin. (If there is no chance of causing turmoil) then the person who is backbiting should be stopped sternly and in clear-cut words. (*Iḥyā-ul-‘Ulūm*, pp. 180, vol. 3)

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “If a believer is being insulted and he does not stop them despite the strength, then Allah عَزَّوَجَلَّ will disgrace him on the Day of Judgement.” (*Musnad Imām Aḥmad*, pp. 412, vol. 5, Ḥadīṣ 15985)

Masses should not criticize scholars

Dear Islamic brothers! It is necessary to have enough knowledge to decipher between sinful and permissible backbiting, in order to stop others from backbiting. Moreover, before you stop someone from backbiting you have to evaluate your own situation as well. It should not happen that you stop someone from backbiting and it initiates a discord. Also, keep it in mind that sometimes, especially in the case of religious scholars, it is possible that they say something and hearing it inattentively may seem like backbiting; however, in reality it is not backbiting. There are some permissible instances

of backbiting. There is a [Persian] saying that **خَطَايَ بُرْگَانَ گِرِفْتَنَ خَطَا أَهْت** i.e. To object to holy men, to find their mistakes, is a mistake in itself.

Therefore, the masses should neither censure Islamic scholars nor bear ill feelings against them in the hearts. Yes, if you have the knowledge of backbiting and are sure that the scholar is indeed backbiting, without any doubt, then walk away from the place or if possible change the subject. If walking away or changing the subject is not possible and there is no way to avoid listening to the backbiting, then consider it bad in your heart and try your utmost to not pay attention to it. If you nod your head, or you display signs of interest or surprise, or say words like “Really!”, “Yes!”, “Wow!” then it will be accounted for as a sin.

Saying of A'lā-Ḥaḍrat about censuring scholars

Imām of Aḥl-e-Sunnat, Revivalist of the Ummaḥ, Reviver of the Sunnaḥ, Destroyer of Bid'aḥ, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, 'Allāmaḥ, Maulānā, Al-Ḥāj Al-Ḥāfiẓ, Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** has stated in *Fatāwā Raḍawīyyah*, Volume 23, Page 708: Common people do not have the right to object to scholars and the issue becomes much more sensitive if the scholar is renowned and well-known. In fact, even for every common Muslim, another common Muslim is ordered to find seventy favourable possibilities or interpretations for their actions and words (and avoid ill perceptions against him) and let alone scholars and spiritual guides. Laymen have no right to object to their actions anyways. It is clearly written in the religious book that if the time for Ṣalāḥ is about to elapse and the scholar does not get up to pray, and then it will be disrespectful for an illiterate to tell the scholar, “Let's go for Ṣalāḥ.” The scholar is a guide for the illiterate and not vice versa.

وَاللّٰهُ تَعَالٰی اَعْلَمُ Allah **عَزَّوَجَلَّ** knows best. (*Fatāwā Raḍawīyyah*, pp. 708, vol. 23)

Sunūn na fuḥsh Kalimah na ghībat-o-chughlī

Tayrī pasand kī bātayn faqaṭ sunā Yā Rab!

Karayn na tang khīyalāt-e-bad kabḥī kar day

Sh'aūr o fikr ko pakīz-gī 'aḳā Yā Rab!

*May I refrain from listening to backbiting and tale-bearing
Yā Allah, may I only listen to conversations which please Thee
May the temptations, lure and lust never bother me
Yā Allah grant me such intellect and thinking clarity*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Made Du'a for them yet indulged in their backbiting

How strange is the behaviour that one greets another Muslim with Salām and makes Du'ā for his life, wealth, honour and prestige; and then as soon as the other leaves, he starts to degrade him, that is starts to backbite him! Yes **السَّلَامُ عَلَيْكُمْ** really means, “May peace be with you.”

While we are on this topic, read the intention one should bear in the heart when greeting others with Salām. Here is a synopsis of the ruling as relayed on page 102 of Bahār-e-Sharī'at, Volume 16 [the publication of Maktaba-tul-Madīnaḥ, the publishing organ of Dawat-e-Islami], “Before greeting someone with Salām, one should bear this intention in his heart that whoever I am about to greet, his wealth, honour and prestige are all under my protection and I consider it Ḥarām to violate any one of them.” (Rad-dul-Muhtār, pp. 682, vol. 9)

Sayyidunā Shaykh Abū Ṭālib Makki عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said, “When the pious bondmen of Allah meet someone and greet them with Salām they consider it as saying that now you are safe from me, I will neither backbite against you nor will I degrade you.” (Quwwat-ul-Qulūb, pp. 348, vol. 1)

*Karun kisī kī bhī ghībat na mayn kabhī Yā Rab
Khudā-e-Pāk karam! Az-paey Nabī, Yā Rab
Mu'āf kar day gunāḥ tu mayray sab hī, Yā Rab
Ṭufail-e-Ḥaḍrat-e-Shayr-e-Khudā, Yā Rab*

*O Allah! May I never backbite against anyone ever
For the sake of the Prophet, grant me this favour
O Allah, pardon all my sins and enormity
For Your valiant lion, that is, Companion 'Alī*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Averted a horrific accident

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting and to develop a habit of offering Ṣalāh and practicing the Sunnah, keep yourself attached to the righteous Madanī Environment of Dawat-e-Islami and travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, lead a life according to the principles identified in the Madanī In'amāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Attend the Sunnah-inspiring Ijtimā' regularly, you never know when something might touch your heart and you may be granted the blessings of both the worlds. Let me present a Madanī Parable to inspire you.

A few days after the International 3-Day Sunnah-inspiring Ijtimā' took place (at Sehrā-e-Madīnah in Madīnah-tul-Auliya, Multan) in 1425 H; a brother came to Bāb-ul-Madina Karachi to visit me [*the author*] from Punjab. Here is a synopsis of his statement: I drive air-conditioned buses for a living. Adversities had devastated me and Satan had driven me crazy to believe that all people in this world are selfish and disloyal and that I should commit suicide, but not alone. I had decided that I would drive the bus full of people, at full speed, into a deep ravine killing all the passengers along with me. During that time, I was blessed with the opportunity to take a bus to the congregation (at Sehrā-e-Madīnah, Multan). I felt as if the Bayān was specifically designed for me. It was entitled “*Khūd-kushī kā 'ilāj*”. After hearing the Bayān I was overcome by the fear of Allah عَزَّوَجَلَّ. I completely understood that suicide does not relieve the miseries rather it puts one into an intense misery. I repented wholeheartedly from my sins. After finding out the name of the preacher who delivered the Bayān, I have come here to get you to make Du'a for me.

Thereafter, supplication was made for him and after making several good intentions about consistently offering Ṣalāh, attending weekly Ijtimā' regularly and travelling with the Madanī Qāfilāh, he left weeping.

Is suicide a true relief?

On page 404 of Bayānāt-e-‘Atṭāriyyah, Volume 2 [the 472-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is relayed: Those who commit suicide are probably of the viewpoint that it would bring an end to all their problems; but, instead of providing any relief, it invokes the wrath of Allah ﷻ for them. By Allah! The torment for suicide would be unbearable.

Torment in the Hellfire

It is narrated in a Ḥadīṣ, “One, who commits suicide, will be tormented with the same tool with which he killed himself.” (*Saḥīḥ Bukhārī*, pp. 289, vol. 4, ḥadīṣ 6652)

Torment with the same weapon

Sayyidunā Šābit bin Ḍaḥāk رضى الله تعالى عنه narrated that the Dignified Prophet ﷺ said, ‘Whoever killed himself with a weapon of iron, he will be tormented with the same weapon in the Hellfire.’ (*Saḥīḥ Bukhārī*, pp. 459, vol. 1, ḥadīṣ 1363)

Torment of throttling

Sayyidunā Abū Hurairah رضى الله تعالى عنه narrated that the Embodiment of Nūr ﷺ said, ‘He, who throttled himself, shall keep on suffocating himself in the Hellfire; and he, who stabbed himself, shall keep on stabbing himself in the Hellfire.’ (*Saḥīḥ Bukhārī*, pp. 460, vol. 1, Ḥadīṣ 1365)

Dear Islamic brothers! Purchase the audio cassette [or CD] of this Bayān entitled *Khūdkushī kā ‘ilāj* from Maktaba-tul-Madīnah and make all the members of your household listen to it. Also, present it to those who are facing adversities and hardships. ﷻ, the transcript of this Bayān is also published under the same title *Khūdkushī kā ‘ilāj*. For presenting the Īṣāl-e-Šawāb to your deceased, buy this booklet from

Maktaba-tul-Madīnah [the publishing department of Dawat-e-Islami] in a large quantity and present to those who are under stress, facing adversities or hardships or are sick and also pass it out to common Muslims as well. Even if one person reads this booklet and refrains from suicide then **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**, you will be truly triumphant.

Qabr mayn shakal tayrī bigař jāey gī

Peep mayn lash tayrī lithař jāey gī

Bāl jhař jāayn gay, khāl udhař jāey gī

Kiřay pař jāayn gay, n'ash sař jāey gī

Mat gunāhaun pay ho bhāī baybāk tu

Bhūl mat yeh haqīqat kay hay khāk tu

Thāmlay Dāman-e-Shāh-e-Laulāktu

Sachī taubaħ say ho jāey gā pāk tu

In the grave the face will change

And in puss your body will drench

Hair will shed and the skin will slag away

Insects will infect and the body will decay

Brother, don't be defiant in vices [be sorry]

Remember, after all you are created from clay

Come associate with the Reason for Creation

It shall cleanse your heart and provide perfect contrition

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Would go to his home to call towards righteousness

When Sayyidunā ‘Abdul ‘Aziz عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي would learn that someone had backbitten against him, he would go to visit his home and then tell him, “Brother, what has happened to you as to why you carried the sins of ‘Abdul ‘Aziz?” (*Tanbīh-ul-Mughtarīn*, p. 192)

Explanation of “carry my sins”

Dear Islamic brothers! From the above narration, we learn that when our pious predecessors came to know that someone had spoken ill of them, they would approach them or visit them and use phrases, which would touch their hearts and make them realize their mistakes instead of rolling up their sleeves and creating a fuss. In this tale, when he said ‘carry my sins’, it refers to the fact that whoever backbites and dies without repenting and getting it forgiven from the person he talked ill about, then he will have to give his deeds to the person he talked ill about. If he runs out of good deeds, he will have to carry the other’s sins on his head. Ah! The matter of backbiting is a very delicate situation. We repent! We repent! We repent a million times! Moreover, make a declaration: Neither will we backbite, nor listen to it.

Ĥay ghībat say bachnay kī nīyat Ilāhī

Mayn qāyim rahūn karay ‘ināyat Ilāhī

Intent is to guard myself from backbiting, O Allah!

May I uphold my desire, so help me O Allah!

Mercy turned away

Shaykh Sayyidunā Ḥātim Aṣam رَضِيَ اللهُ عَنْهُ said, “Mercy turns away from a gathering where there are three things: worldly talk; excessive laughter and backbiting against people.”

(Tanbīh-ul-Mughtarīn, p. 194)

Three parts of the torments of Hell

Sayyidunā Qatādah رَضِيَ اللهُ تَعَالَى عَنْهُ said, “We have been informed that the torment of Hell is divided into three portions: one-third is for backbiting; one-third is for tale-bearing; and one-third is for (not guarding oneself from the speckles of) urine.” *(Zammūl-Ghībah li-ibn-e-*

Abid-Dunyā, pp. 92, Ḥadīṣ 52)

Will be resurrected looking like a dog

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Backbiter, tale-bearer and the one who tries to find faults of holy people, will be resurrected looking like dogs.” *(At-tawbīkh wat-tanbīh li-abī Shaykh Al-Aṣḥabanī, pp. 97, raqam 220)(At-*

Targhīb wat-Tarhīb, pp. 325, vol. 3, Ḥadīṣ 10)

The renowned exegetist of the Qurān, Ḥakīm-ul-Ummaḥ, Shaykh Muftī Ahmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثِيرَان has stated, “Remember that all will be resurrected from their graves in human form, but some people’s faces will be changed in the Reckoning Day (metamorphosed for example, to resemble the faces of various animals). (*Mirāt-ul Manājīḥ*, pp. 660, vol. 6)

Small piece of meat

Dear Islamic brothers! The tongue appears to be a small piece of meat, but it is indeed one of the greatest bestowment from the Most Gracious, Allah عَزَّوَجَلَّ. Someone, who cannot speak, can only appreciate this gift. The right use of this tongue can lead a person into Paradise whereas the wrong use can cause one to be sanctioned to the fire of Hell. The person using his tongue for reading Quran and sending salutation on the Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is on his way to Paradise. On the contrary, the one using his tongue in uttering profanities, backbiting, tale bearing and laying false allegations, is earning the torments of Hellfire for himself.

If the worst disbeliever testifies to the virtuous Statement of Faith لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ with a sincere heart, then he will free himself from all the impurities of heresy and the utterance of the Statement of Faith cleanses the dirt of his all previous sins. By uttering the Statement of Faith, he stands as free from sins as when he was born. Such Madanī change engendered due to justness of the heart and utterance of the Statement of Faith.

One year of worship for every phrase

I wish that we would also learn the virtuous ways of using the right words. May we rid ourselves from the habit of backbiting, tale bearing and laying false allegations. Indeed if we use the tongue according to the will of Allah عَزَّوَجَلَّ and His Most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then there will be an abode for us in Paradise. If we use our tongues to read Quran, glorify Allah عَزَّوَجَلَّ, recite Ṣalāt upon the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and call people towards righteousness, then إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ we will be truly blessed. It is relayed in Mukāshafa-tul-Qulūb: Once, Prophet Sayyidunā Mūsā Kalīmullāḥ عَلَيْهِ السَّلَام asked Allah عَزَّوَجَلَّ, “Allah! What is the reward for the one who enjoins his brother towards good and forbids evil?” Allah عَزَّوَجَلَّ replied, “For his every phrase, I grant him the reward worth of a year’s worship and I get Ḥayā in sanctioning him to the torments of Hell.” (*Mukāshifat-ul-Qulūb*, p. 48)

Blessings of the polite words of the devotee

Dear Islamic brothers! To earn the reward of imploring one's Individual Efforts to call others towards righteousness and motivating them in abstaining from sins, it is not necessary that they accept your invitation. If the person does not come towards righteousness, even then, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will get your reward. On the other hand, if someone is motivated by your efforts, repents from their sinful ways, and starts to trend on the path of Sunnah, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will be blessed with additional rewards.

In this very context, let me present an inspiring Madanī Parable to you. Here is the written testimony of a young man from Kašūr [Punjab, Pakistan] in my own words: In those days, I was in tenth grade and I was drowning in the sea of sins because of the bad company. I used to get infuriated very easily and my habit of disrespecting others was at its peak. I would talk back not only to my father, but to my grandparents as well.

One day, a Madanī Qāfilah of Dawat-e-Islami – a non-political movement of Qurānic teachings and Sunnah – came to our locality. It so happened that I ended up going to meet the devotees of the Prophet. One of them, with his Individual Efforts, invited me to join the Dars session. I took his polite words to heart and decided to join. After the Dars, that very Islamic brother invited me to attend the upcoming 3-Day Sunnah-inspiring Ijtimā' to be held at Sahra-e-Madinah in Madina-tul-Auliya, Multan [Pakistan]. His Dars already impressed me, so I could not bring myself to refuse his invitation. When I ultimately reached the congregation grounds at Multan (called Sahray-Madinah), I was mesmerized by the grace and glamour of the congregation. The last Bayān was about the perils of listening to songs and music [titled Gānay Bājay kī Ĥaulnākiyān] and it touched my heart. Tears started to roll from my eyes and before I left the site of the congregation, I repented from all my sins and embraced the Madanī Environment of Dawat-e-Islami. For my family, it was a sigh of relief to see me adopt the righteous Madanī change in my life. Impressed by the changes engendered in me through the Madanī Environment of Dawat-e-Islami, my elder brother also adorned his face with the beard and with an 'Imāmah. I have only one sister and she started wearing the Madanī Burqa. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, every member of my household has been initiated into the Spiritual Sufi Order of Qādirīyyah, Razawīyyah, thus all are the disciples of Ghouš-ul-A'zam. I am indebted to that Islamic brother, whose polite words casted such profound results. With

Allah Almighty's support, I went on to complete the memorization of the Quran. Further, I enrolled in the Dars-e-Nizāmī program [course work designed for Muslim Scholars].

At the time of writing this, I am in the third year of my Dars-e-Nizāmī course. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I am also incharge of Madanī Qāfilāh in my area and from the Madanī month of Sha'bān-ul-Mu'azzam 1427 Hījrī, I intend to travel for twelve consecutive months in the Madanī Qāfilah.

Dil kī kalak dhulay sukh say jīnā milay

Āao chalayn Qāfilay mayn chalo

Chūṭay bad 'ādatyn sab Namāzī banay

Pāogay rahmatayn Qāfilay mayn chalo

A peaceful life will come your way; filth of the heart shall wash away

Come on get up. Let's travel in Qāfilah

Bad habits will erode away and offer Ṣalāh five times a day

You will reap blessings; let's go to the Qāfilah

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Frightening depiction of the grave

Dear Islamic brothers! Think and ponder! It is quite possible that we will die today. All luxuries of this world will be left behind; all our towering aspirations will crumble to dust and within no time, our coffins will enter the graveyard. Ah! Just imagine, what will happen then? The very people, who cared for us, will leave us all alone in the grave. They will put tons of soil over our graves and leave. Try to visualize the darkness of the grave! Try to imagine the state of apprehension! What if, in this state, pounding punishment starts for the sins that we committed like backbiting, tale-bearing, finding faults in others, laying false allegations, bearing ill-opinions etc? What if the blazing infernos ignite in our graves? What if the deadly snakes and scorpions rip through our coffins and wrap themselves around our frail bodies? Mind you, our intellect will remain intact. We will not

faint and our yells and screams will be in vain. Neither will anyone be able to come help us, nor would we be able to go to someone asking for assistance. Oh my Allah!

*Ghup anḡhayrā hī kiyā waḡshat kā basayrā ḡogā
Qabr mayn kaysay akaylā mayn rahūn gā, Yā Rab!
Ghar kafan phār kay sānpaun nay jamāyā qabḡa
Ḥaey barbādī! Kaḡa jā kay ḡhupūngā, Yā Rab!
Dung machcher kā bhī mujḡ say to saḡā jātā naḡi
Qabr mayn bichḡhu kay dung kaysay saḡūngā, Yā Rab!
Gar tu nā rāḡḡi ḡuwā mayrī ḡalākat hogī
Ḥāe! Mayn Nār-e-Jaḡannam mayn jalūngā, Yā Rab!
'Afw ker aur sadā kay liye rāzī ḡojā
Ger karam kar tau Jannat mayn rahūngā, Yā Rab!*

*Allah! Not only darkness, but terror will also reign
In the solitude of the grave, when I remain
Allah! If the deadly snakes rip apart my shroud
It will be utter devastation and no way out
Allah! I cannot even bear the sting of a mosquito
Then how will I bear scorpions plucking me?
Allah! I will be ruined, if You are displeased with me
Then burning in the blazing fires of Hell will be my destiny
Allah! Forgive and forever be pleased with me
With Your mercy, I shall abide in Paradise [for eternity.]*

Sister-in-law has casted a black magic spell

Dear Islamic brothers! Problems like ailments in your household, tension and unemployment tend to give way to the notion that maybe somebody has casted black magic on us. Then a “Bābā” is contacted (who give talismans, amulets etc.) and coincidentally if the “Bābā” says that one of your close relatives has casted blackmagic on you, then usually, the sister-in-law or the daughter-in-law gets the blame. Sometimes these “Bābā” also reveal the first alphabet or even the whole name of the person who has performed black magic. Yet at other times [voodoo] dolls, made from lentil flour, with needles plucked in them and/or talismans are discovered in the house, and then the

people blindly trust these “Bābā”. This ignites a gruesome string of backbiting and laying accusations within the family and consequently the happy family shreds to pieces.

Remember! Without proper evidence under Islamic law, merely based on the statement of a spellbinder or a “Bābā”, you cannot accuse anyone by saying, for example ‘our sister-in-law casts black magic on people’. This allegation is Ḥarām that could lead one to the Hellfire. On the other hand, if somebody had actually performed black magic secretly and you come to know about it, still if you reveal this fact to someone, without a valid cause under Islamic law, then you have fallen into backbiting. Let this be known that the statements of the “Bābā” and spellbinders are not considered as valid proof under Islamic law.

If a doll with needles is discovered in the home...

Evil whisper: Why is it not proof under Islamic law when the “Bābā” gave us the name and informed us about the doll with needles? Is “Bābā” a liar?

Answer to evil whisper: See! Not to accept something as a lawful proof is different from considering someone a liar. For example, two witnesses were required for a particular case and there was only one witness, then the testimony of this witness will be rejected, even though he is a righteous, pious person, or for that matter even if he is a saint. This does not mean that the judge thinks that the witness is a liar. The judge is rather fulfilling the requirements of a witness as established in the sacred Islamic law. Similarly, we are not claiming that the “Bābā” is a liar, what we are merely saying is that the Bābā’s statements are not sufficient under Islamic law to accuse someone of magic. Thus, by the fact that the “Bābā” informed you about the doll etc. and afterwards you discovered it, is still not sufficient under Islamic law to claim that a certain relative has gotten a magical spell casted on you.

How can Bābā be wrong, when he doesn’t even ask for money?

Evil whisper: Bābā does not even ask for money for his talismans etc., how can he be wrong?

Answer to evil whisper: This line of work is such that the one who does not ask for money often have better incomes than the ones asking for compensation for their services, because people tend to alienate themselves from those who keep asking for

money. The Lion of Allah, that Valiant Companion ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has stated that when a calf sucks excessively on the udder, the mother cow pokes the calf with its horns. (*Mukāshifat-ul-Qulūb*, p. 220)

Further, the people are not aware of the real situation and therefore, they usually draw closer to those “Bābā” who do not ask for compensation for their services. Then they get more invitations for feasts and more monetary gifts, along with these, they also get more respect and more popularity. People do not hesitate in spending millions for their publicity, especially those who have love for fame. This is commonly seen at the time of general elections in democratic countries.

There is no flaw in the sacred Islamic law. Remember! Islamic court settles cases based on Quran and Sunnah; they are not decided because of knowledge attained through Istikhārah, demons or jinns.

We find a Ta’wīz [Talisman] under our pillow

Evil whisper: If a Ta’wīz [Talisman] is found under the pillow or from the pockets of the daughter-in-law or the sister-in-law’s dress, then would this not be a sufficient proof under Islamic law?

Answer to evil whisper: This is still not a proof under Islamic law. There should be some reasonable proof to call this Ta’wīz, a part of the black magic spell. It is quite possible that the daughter-in-law or the sister-in-law could have been using this talisman for her own health or for any other personal issue. Suppose if it is proven that Ta’wīz is being used for black magic, still how would you prove that she brought it to cause harm to you? This could be a satanic action whereby a mischievous jinn might have placed Ta’wīz under the pillow, or in someone’s pocket to stir up rifts amongst family members.

Don’t call someone a drunk based on the smell of his breath

Summarization of the saying by Ḥujja-tul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي: If someone’s breath smells like alcohol, he cannot be punished for drinking because it is possible that he might have rinsed his mouth with alcohol or that someone might have forced him to consume alcohol. Therefore, this

Muslim should not be suspected of drinking alcohol (merely based on the smell of his breath and he should not be considered a drunkard). (*Iḥyā-ul-‘Ulūm*, pp. 186, vol. 3)

What is evidence under Islamic law?

In our example above, what would qualify as evidence under Islamic law is that the person accused of perpetrating black magic, admits in a state of complete consciousness that she has done it, or gotten it done. If she denies, you would need two male witnesses, or one male and two female witnesses to testify that they saw her with their own eyes, casting a spell. If such witnesses are not available and the accused swears that she did not get the magic done then it is essential to consider her as truthful.

You stole!

Remember, while you are cross-questioning or accusing the daughter-in-law, and she does not admit her wrongdoing then Satan may lure you to utter some statements like “now that she is caught, she has no choice but to deny any wrongdoing”, “to safeguard one’s reputation one can swear on a lie; that is why she is lying and swearing”.

For Allah’s sake, please try to understand the importance of a believer’s prestige. To entice you, here is presented a Ḥadīṣ that Sayyidunā Abu Ḥurairah رضي الله تعالى عنه narrated: The Noble Prophet صلى الله تعالى عليه وآله وسلم has stated that Prophet ‘Isā عليه السلام saw a person committing theft; thereupon said to him: “You are stealing.” He replied, “No, never! By Him except Whom there is none worthy of worship.” Thereupon Prophet ‘Isā عليه السلام said, “I affirm my faith in Allah عز وجل and it is my own self that deceived me.” (*Ṣaḥīḥ Muslim*, pp. 1288, Ḥadīṣ 2368)

... my eyes were mistaken

عَلَى تَبَيُّنٍ وَأَعْلَى الصَّلَوةِ وَالسَّلَامِ! Did you notice the kind of noble treatment Rūḥullāh, Prophet ‘Isā عليه السلام gave the person who swore! The renowned exegetist of the Quran, Shaykh Muftī Ahmad Yār Khān Na’imī عليه رحمه الله الحنان has stated while trying to depict the emotions of Prophet ‘Isā عليه السلام: I consider you truthful based on swearing by the name of Allah عز وجل. A believer can never swear on a lie in the name of Allah عز وجل, because the believer has the respect of the name of Allah عز وجل ingrained in his heart. I assume that I must have had a wrong impression and that my eyes must have been mistaken. (*Mirāt-ul Manājīḥ*, pp. 623, vol. 6)

May Allah ﷺ have mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Method of repentance & forgiveness

I think this narrative should be sufficient to clarify the issue. In such circumstances, patience is the key else, it will be very hard to save yourself from sins like backbiting, bearing negative opinion and laying false allegations.

If somebody had made the mistake of accusing others of performing black magic, without a valid cause under Islamic law, then they should plead to Almighty Allah ﷺ for the absolution. Further, they should also fulfil all the requirements of repentance and they should get the person who was accused, like the daughter-in-law or the sister-in-law, to forgive them. Just a mere “sorry” will not suffice. The way you blatantly disgraced her and hurt her feelings, now with the same degree of humbleness, plead for forgiveness with hands folded out of respect.

You must keep appealing for forgiveness until they whole-heartedly forgive you. Furthermore, you must also admit to all the people you had told that you were falsely accusing her. It is definitely true that your ego will not agree on asking for forgiveness. It is entirely dependent upon you whether you decide to bear a small degree of worldly shame or to be worthy of being punished and disgraced in a higher degree in the Hereafter. Remember! Satan will make it difficult with various different excuses and will flood you with satanic whispers like “she will overpower; she will become fearless; she will just take control of the house; we will all be disgraced etc.” Do not pay any attention to these satanic whispers and to please Allah ﷺ, act upon the guidelines of the sacred Islamic law. إِنَّ شَاءَ اللَّهُ, you will see its benefits for yourself. Allah-forbid, even if she was at fault, by the blessing of your gracious manners إِنَّ شَاءَ اللَّهُ ﷺ, she will become your well-wisher.

Driver's life was saved

Here is a synopsis of the statement of an Islamic sister from the area of Nayābād (Bāb-ul-Madīnah, Karachi), which she narrated under oath: My brother used to work as a

driver in Riyadh, Arabia. Then one day, he was met with a severe accident and he fell unconscious. He had suffered multiple brain injuries and there was no hope for his survival. We were helpless because we could not even go to visit him. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I used to attend the Islamic sisters' weekly Ijtimā' organized by Dawat-e-Islami - a non-political propagational movement of Qurānic teachings and Sunnah. I informed a local sister at the congregation about my concern for my ailing brother. She consoled me and advised me to attend the weekly Ijtimā' regularly and to make Du'ā there. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, by the blessings of the supplications made during the Ijtimā', my brother started talking in just three months. Doctors were stunned at his recovery despite his numerous injuries and slim chances of survival. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, that strengthened my faith even further in the blessing of the Ijtimā'.

Aye Islami behno kabhī chornā mat

Maṣayib ko daygā bhagā Madanī Maḥaul

Tū parday kay sāth Ijtimā'āt mayn

Ā tayrī daygā bigrī banā Madanī Maḥaul

Problems solved, your worries will dissipate

My Islamic sisters never leave the Madanī Environment

Attend the Ijtimā' with full body concealment

Complications will be set straight due to the Madanī Environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mercy rains down on the Sunnah-inspiring Ijtimā'

اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, the Du'a made in the Ijtimā' surely bears fruit because in these gatherings, there is the Zikr of Allah **عَزَّوَجَلَّ** and His Most Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Sayyidunā Imām Sufyān bin 'Uyaynah **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** has stated: **عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ** i.e. Allah's mercy descends during the remembrance of pious people. (*Hilyat-ul-Awliyā*, pp. 335, vol. 7, Raqam 10750)

When mercy is showered during the remembrance of Allah's beloved people, why will it not rain down during the remembrance of Allah **عَزَّوَجَلَّ** and His Most Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**? In addition, why wouldn't our supplications be answered when the

mercy of Allah ﷺ is showering down? Sayyidunā Abu Ḥurairah and Sayyidunā Abu Sa'ed رضي الله تعالى عنهما have stated, “We were present in the blessed court of the Prophet صلى الله تعالى عليه وآله وسلم and he صلى الله تعالى عليه وآله وسلم said: ‘Angels surround the group which sits to remember Allah ﷺ and mercy covers them and *Sakīnah* descend upon them and Allah ﷺ talks about them in front of the angels.” (*Saḥīḥ Muslim, pp. 1448, Ḥadīs 2700*)

It is stated in *Mirāt-ul Manājīḥ*, Volume 3, Page 305: In the Ḥadīṣ, either *Sakīnah* refers to the special angels or the enlightenment [*Nūr*] of the heart or the tranquillity and harmony upon the heart.

What is *Ẓikr*?

The chanting of “Allah Ḥū” and “Haqq Ḥū” is indeed a form of *Ẓikr*. However, reciting the Quran, reciting Ḥamd and praising Allah; supplications, Du'ā and Munājāt, reciting Durūd upon the Prophet, Nā't and Manqabat, Khuṭbah, sermons, discourses, Dars sessions, Sunnah-inspiring speeches, etc. are all forms of *Ẓikr*. Undoubtedly, Dawat-e-Islami's Sunnah-inspiring Ijtima' is also included in the fold of *Ẓikr*.

Sāray 'ālam ko ḥay tayrīḥī justujū

Jinn-o-ins-o-malak ko tayrī ārzō

Yād mayn tayrī ḥar aik ḥay sū-ba-sū

Ban mayn waḥshī lagāṭay ḥayn ḍurbāt-e-ḥū

Only You are the center of the entire universe's yearning

You are the jinn's, the human's, and the angel's longing

Everyone in every corner is busy in remembering

“Ḥū”, in the wilderness, is the animals' chanting

الله الله الله الله

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Issue of backbiting against an entire nation

On page 173 of *Bahar-e-Sharī'at*, Volume 16 [the 312-page publication of *Maktaba-tul-Madīnah*, the publishing department of Dawat-e-Islami], it is cited: Backbiting against

the entire populace of a particular town or city is not considered as backbiting. For example, saying something like ‘the people from there are such-and-such’. This is because such statements are usually intended against some people associated with that town or city and their specifics are not mentioned. It would be classified as backbiting if the talk was targeting a particular person or a particular group and the people mentioned were recognized or if the talk was intended to demean each and every person from there. (*Dur-ru-Mukhtār*, pp. 674, vol. 9)

Imitating a disabled person

Imitating a crippled person, or for that matter, imitating any particular Muslim’s shortcoming also falls under backbiting. In fact, it is worse than backbiting with words because mimicking others actions also provides a visual for better understanding much more than words alone.

Backbiting without naming names

Backbiting without mentioning the name of the other is not considered a sin, but if the person listening is able to guess the person being discussed, then it is backbiting.

I can say it to his face!

The one who holds this notion or claims that he “can say it to his face” cannot save himself from sin because the core rationale behind backbiting being Ḥarām is that backbiting causes grief to a Muslim. If you say it to his face, this will hurt his feeling even more and thus it would be a bigger sin. Even if the person who was being disgraced starts laughing that does not mean that he is happy listening to attacks on his shortcomings. It is natural that an individual feels happy when he is being praised whereas no one rejoices after hearing his own shortcomings. This laughter is just a “cover-up.” The person laughs to cover up his true emotions and in reality he is hurting inside.

Backbiting by allusion

One can also insinuate backbiting against someone, for example, somebody mentions a negative thing about someone and the other replies: “**أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**”, I am not like that.” This phrase is also a form of backbiting because it implies that the other person is in fact like that.

If I say something, it will be backbiting

If two started talking about a Muslim and one said: “Whatever I know him if I say something about him, it will be backbiting.” The one, who uttered this or any similar phrase, has already committed backbiting because by his style of conversation he has attacked that person’s reputation. Let me present fourteen additional examples in the same context:

- May Allah forgive us, what can I tell you about him!
- What we can say about him, we can only pray for him.
- It is not my cup of tea to make him understand. Once he has made a decision, he will not listen to anyone.
- Nowadays, he is just out of his mind.
- Brother! I gave up on him. He never listens to me.
- When he is in need, he agrees with everything I have to say and afterwards he acts as if he does not even know me.
- He is at the door; in fact, he probably needs something.
- I tried to stay away from him, but he stays glued to me.
- I tried to get him away, but he does not budge.
- He does not even pay attention to you.
- Oh, that pathetic being has arrived.
- He turned out to be a foolish friend.
- This is not his piece of the pie; he is a very simple person. (Saying simple person often implies that he is unwise and stupid)
- He was trying to be so sweet.

One circumstance when lying is permissible

One major problem in backbiting is that when backbiting is committed in front of another person, the person being targeted gets disgraced in the eyes of the person listening to this backbiting. Islamic law does not tolerate that one Muslim is degraded in front of another. In fact, in some instances it is even permissible to lie with the intent to safeguard the honour of a Muslim. Safeguarding Muslim's life, wealth, respect and honour are highly regarded in the Islamic creed.

On page 161 of Bahar-e-Shari'at, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: If somebody secretly performed a despicable act and then he was asked, 'have you done this?' It is permissible for him to deny performing it because publicizing his acts will be a sin itself. Likewise, if one is aware of a secret of a Muslim brother he can deny it. (*Rad-dul-Muhtār*, pp. 705, vol. 9)

Sharaf Hajj kā day day chalay Qafila phir

Mayrā kāsh! Sū-e-Ḥarām Ya Ilāhī

Dikhā day Madīnay ki galiyān dikhā day

Dikhā day Nabi ka Ḥaram Yā Ilāhī

Grant me the honour of Hajj Pilgrimage, Yā Allah

I am longing that I leave with my Qafilāh

Show me the streets of Madīnah

Take me to the Masjid of the Prophet, Yā Allah!

It is not permissible to present yourself to be disgraced

There is great importance of a Muslim's prestige. It is impressible [under Islamic law] for a person to even disgrace himself. Therefore, it is necessary to act on all the laws of the country as long as they do not contradict with the teachings of Quran and Sunnah especially those laws, which if they are not observed could lead to sins or personal humiliation. For example, driving a car or motorcycle without the valid driver's license is not permissible because if you are caught driving without it then there is a possibility of being humiliated and a strong likelihood that you may have to lie, break promises or bribe someone. Therefore, to safeguard yourself from several sins that might make you worthy of the Hellfire, get a driver's license and make sure you carry it with you when you drive.

My master, ‘Alā-Ḥaḍrat, Imām of Ahl-u-Sunnah, Maulānā Ash-Shah Imām Ahmed Raḍa Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated on page 183 of Fatawā e Razawiyyah, Volume 21: It is Ḥarām according to a Ḥadiṣ to present oneself for punishment or for disgrace, without a cause under Islamic law, or to be defiant on a sin even with an excuse under the Islamic law. In volume 29, on pages 93 and 94 he عَلَيْهِ رَحْمَةُ الرَّحْمٰن has further written: It is narrated in a Ḥadiṣ, ‘Without being compelled, whoever presents himself willingly to be disgraced is not from amongst us.’ (*Mu’jam Kabīr, pp. 147, vol. 1, Ḥadiṣ 471*) However, it is essential for us to guard our prestige.

Mujḥay nār-e-dozakh say dar lag raḥa ḥay

Ḥo mujḥ nātuwān per karam Yā Ilāḥī

Sadā kay liye ḥoja rāḍī Khudāyā

Ḥamaysḥ ḥo luṭf-o-karam Yā Ilāḥī

I am scared of the blazing fire of Hell

Have mercy on this body so frail

Allah! Stay pleased with me always

Enjoin Your special favour & mercy on me endless

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

تُؤْبُوْا اِلٰی اللّٰه اَسْتَغْفِرُ اللّٰه

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Proper way of asking someone to make Du’a

When some people send small notes or letters to request someone to make Du’a for them, they disclose their indecent actions. May Allah عَزَّوَجَلَّ grant us refuge from such evil. Not only have that but they sometimes also written inappropriate things about their mothers and sisters as well. For example, they write that their mother, sister, daughter, or daughter-in-law has illegitimate relations with another man. The irony of the matter is that even the Islamic sisters do not take any precaution while writing such Du’a requests. They do not realize how many people read those letters and what suspicions arise in their hearts.

Some sisters write “my husband or father does not have a job; they stay home all day and get into arguments”. Alternatively, they write “my mother-in-law or sister-in-law is oppressive towards me, my brother is a gambler, my sister eloped with someone, my brother is in love with some girl, my son drinks, my daughter wears trendy clothes which do not conceal her body properly etc.”

Instead of providing all the intricate details of your problem, it seems more appropriate to request for Du’a in ambiguous words. For example, instead of saying that my son or husband, or father is a gambler or an alcoholic, you could use words which neither reveal the identity of the person nor his evil practices like “one of my close relatives is involved in some bad habit, please make Du’a that he quits it”. Similarly, instead of saying “my daughter or sister eloped with someone or is in love with someone”, you could request for Du’a by saying “one of my relatives is involved in a habit which is inappropriate to discuss, please make Du’a for them”.

The benefit of requesting in this manner is that you have not pinpointed the person involved in the evil act and thus you have eliminated all the venues leading to backbiting. Secondly, you safeguarded yourself from discussing their evil acts and avoided using indecent language.

If someone mentions an evil act or shortcoming of a particular person with the intention to get the other to make Du’a, then this does not constitute as sinful backbiting. This backbiting would be considered sinful only when the shortcoming of the person is mentioned with the intent to degrade him.

Proper method of discussing problems with a doctor or an ‘Āmil

Although it is permissible to discuss one’s issues and problems with a doctor or a Muslim spiritual healer [‘Āmil] with the intent of getting treatment, but if it is at all possible to discuss the problem without pinpointing the suffering person, then one should opt for that. For example, instead of saying “my son has the habit of drinking”. It is better to say “one of my relatives has a habit of drinking”. If it is unavoidable to reveal the name or one’s own shortcomings then make sure that you reveal this information only to the doctor or the ‘Āmil without any permissible cause, and no one else should hear or find out the details.

Expert doctors usually talk to their patients in private in their rooms, but I wonder why they usually have an inappropriately dressed female assistant in the same room. I, the author, have had to go (to the doctor) a few times and even though I did not have any secrets to hide, I requested him to send the nurse outside the room in order to safeguard my eyes. Everyone should also abide by the sacred Islamic law.

Method of protecting privacy at the booths for spiritual treatment

Question: Dawat-e-Islami's Majlis [for Letters and Amulets of 'Aṭṭār] sets up several booths nationally and internationally to provide spiritual treatments. Many suffering people stand in lines, discuss their problems, and get spiritual treatments free. They too, surely have secrets but it is impossible for us to provide such privacy for every one of them. What should we do?

Answer: It is indeed a virtuous act to help the Ummah of the Prophet ﷺ, but it is also necessary to keep this righteous Madanī Activity free from all sins. This should never happen that whilst performing righteous act, anyone slips into sins and strictly forbidden acts, potentially leading himself to Hell. It is essential to take some measures to ensure that others cannot hear the conversations at the booths. For example, a marker could be placed near the booth (and the distance should be enough) so the people in the line cannot hear the voices and only the person, who has his turn, should come forward.

The person helping them should be only one and he should have the fear of Allah عزوجل and should be one who has the passion to safeguard the secrets of his fellow Muslims. He should not have an assistant with him listening to the person's problems without a valid cause under Islamic law. In addition, there should be a banner or a board displayed prominently above the booth so that people in the line can read it easily. The message displayed on this board should also be announced from time to time. The message should have:

Melted lead will be poured into the ears

In order to get treatments, people have to discuss their problems; therefore others should refrain from listening to any conversation at the booth. This saying from the Great Prophet ﷺ serves as a caution to all of us, "Molten lead will be poured

into his ears on the Day of Resurrection, who listens to the talk of some people who do not like for him to listen to their talk or they want to keep their conversation a secret.”

(Saḥīḥ Bukhārī, pp. 423, vol. 4, Ḥadīṣ 7042)

The renowned exegetist, Shaykh Muftī Ahmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثِيرَانِ has stated while explaining the above Ḥadīṣ that the person who secretly listens to other peoples' secret conversations, on the Day of Judgment lead will be heated and poured into his ears. The Ḥadīṣ is self-explanatory and needs no explanation. In fact, he will indeed be punished on the Day of Judgment because he is a thief of secrets. *(Mirāt-ul Manājīḥ, pp. 203, vol. 6) (Please do not write the explanation of the Ḥadīṣ on the banner or board as it might make it too long. You can have it printed out on the handbills etc.)*

For doctors and ‘Āmil

Question: Sometimes we have to tell our secrets to doctors, empirics [*hakīms*], Muslim spiritual healer [‘Āmil], social workers and political leaders in front of other people. Please provide some Madanī Pearls regarding this.

Answer: One must always endeavour to save himself from falling into sins and must inspire others to refrain from sins as well. Therefore, these individuals must also device a way so that one's secrets are not revealed to others. If they feel comfortable, they should also arrange a banner or a board where they meet people and they should replace the words “at the booth” with appropriate words for example “with the Pīr Sahib”, “with Baba”, “with the doctor” etc.

Ghībataun say bachūn, chughliaun say bachūn

Ĥo nigāḥ-e-karam, Tājdār-e-Ḥaram

Bad kālāmi na ḥo, yā wo goi nā ḥo

Bolūn mayn kam say kam Tājdār-e-Ḥaram

From backbiting and tale-bearing may I refrain

May I be blessed in this manner, Master of Madīnah

From foul language and useless chatting, may I abstain

May I talk less, Master of Madīnah

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

12 Permissible instances of backbiting

1. It is permissible to backbite against the people when talking about their corrupted tenants if they belong to a deviated sect.
2. To save others, it is permissible to backbite against a person whose evil actions could cause them harm. Nevertheless, we can only advise others about his wickedness, which is likely to cause harm to others to safeguard the Muslims from his fraud, for example, we can point out the defective products of the trader who sells adulterated goods. It is Ḥadīṣ of the Blessed Prophet ﷺ: “You save yourselves from the conversation of evil-doer, but when will people recognize him? Talk about evil doer’s evil habits, which he possesses so people can save themselves.”
(*Sunan Kubrā*, pp. 354, vol. 10, Ḥadīṣ 20914)
3. When asked for advice about choosing a person as a business partner or for marriage, then it is permissible to reveal only those shortcomings etc. that could be detrimental to the other.
4. When filing a complaint in court or to a police officer in order to seek justice, it is permissible to backbite. For example, to say he stole from me or caused harm etc.
5. With the intention to correct a wrongdoer it is permissible to complain to a person who is in a position to set things right. For example, one can complain about the disciples to his Spiritual Guide [Pīr], about the son to his father, about the wife to her husband, about the subjects to their king and about the students to their teacher.
6. It is permissible to tell about a person, by name, to obtain an official religious verdict [Fatwā]. It is still better to replace the actual names with other names like Zaid and Bakr, when asking a Muftī for a legal opinion. (*Bahar-e-Shari’at*, pp. 177, vol. 16)

Calling someone deaf or dumb to distinguish him when needed

7. If a person has physical drawback (obese or blind) and if he is known by that feature, [it is permissible to] associate his physical drawback with his name in order

distinguish him. However, if the recognition can be made without attributing his physical impairments, with his name, then that would be better. For example, Zaid is fat and if he can be recognized by his full name or as son of so-and-so then one should refrain from calling him fat. It is stated in *Riyāḍ-uṣ-Ṣāliḥīn* that if somebody is widely recognized by the title of crippled, deaf, blind or cross-eyed then it is permissible to call them by such only to identify them. If the intent is to publicize their disability [or to demean them] then it is not allowed. If it is possible to recognize them without associating their disability with their name, then this is better. (*Riyāḍ-uṣ-Ṣāliḥīn*, p. 404)

On page 178 of *Baḥār-e-Sharīʿat*, Volume 16 [*the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami*]: “If people are called blind, deaf, short or tall for the sake of identity. This does not fall under backbiting.”

Backbiting against those who openly commit sins

8. It is permissible to backbite against people who openly commit sins and do not care about other people. For example, one who openly steals or drinks in public or shaves or keeps the beard less than a fist length etc., it is permissible to only discuss his publicized sins.
9. It is permissible to backbite against an unjust ruler and to publicize his cruel acts, as long as he commits these acts openly in public. If the unjust tyrant commits his evil acts in secret, then talking about them would still fall under backbiting.

On page 177 of *Baḥār-e-Sharīʿat*, Volume 16 [*the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami*], it is cited: Discussing the actions of a person who publicly performs sinful acts and does not care what people will say about him, is not backbiting. Nevertheless, talking about his actions, which are still not known to others would still constitute as backbiting. It is stated in a Ḥadīṣ that whoever removes the veil of modesty then there is no backbiting against him.

Dear Islamic brothers! Shaykh Sayyīd Murtaḍā Zabaydī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: Remember! To talk about the evil acts that are performed openly should only be

discussed for the benefit of others. When one discusses the evil acts of a sinful person, out of anger (or rancour) or for the vengeance of the self, he has fallen into sin. (*Ithaf-us-Sādat-il-Muttaqīn*, pp. 332, vol. 9)

Discussing someone's evil actions out of compassion

10. If someone mentions his Muslim brother's shortcomings out of compassion, then this does not fall under backbiting. For instance, he says "that is so sad that he did this". This is not backbiting because if the other person finds out about this, he will not feel bad. On the other hand, it is essential that such a statement is made with empathy and compassion; otherwise, if he finds out that this was meant to defame him, then in that case it would be backbiting against him and this will be a form of hypocrisy, show-off and praising oneself. It is hypocrisy because he discussed the shortcomings of his Muslim brother but acted as if he did not mean to reveal them. He showed others that he considers the other's actions bad for himself and for his fellow Islamic brothers - this being a form of ostentation and show-off. In addition, backbiting was not done as backbiting, therefore it implies that he is from the pious and this falls under praising oneself. (*Bahar-e-Sharī'at*, pp. 176, vol. 16)(*Dur-ru-Mukhtār*)(*Rad-dul-Muhtār*, pp. 673, vol. 9)

The most important Madanī Pearl is the fact that when this statement of backbiting is said, it should be said with sympathy. Thus, if the person [being talked about] finds out about this statement against him, he will feel that the other was sympathetic towards him because of his wrong doing and the other said this out of compassion, and not to demean him. It is very essential to think and ponder before opening your mouth. Just forcing yourself to be sympathetic is not merely enough. Ah! We will not be able to bear the torment for backbiting!

It is better to refrain from backbiting even in sympathy

It is definitely true that it is permissible to backbite in sympathy, but it is highly possible to fall into sinful backbiting because usually common folks cannot distinguish between 'sincere sympathy' and 'real backbiting'. Shaykh Sayyidunā Ismā'īl Ḥaqqī عليه رَحْمَةُ اللّٰهِ الْقَوِي has stated: Mutakallimīn have stated that anything which is said to degrade others will

only be considered as backbiting if the intention is to hurt the others' prestige or to discuss their faults. It will not fall under backbiting if the intention is to be sympathetic towards the other.

After giving the aforementioned explanation, Shaykh Sayyidunā Ismā'il Ḥaqqī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي narrated that Shaykh Sayyidunā Imām Šamar Qandī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has explained this in his exegesis: I say that whatever these pious scholars have relayed, entails a grave danger, because saying statements against others in sympathy could very well lead one towards the (sinful) backbiting (in their carelessness). Therefore, it is better to refrain from this backbiting (in sympathy) altogether, as it is closer to Taqwā and precaution. (*Ruḥ-ul-Bayān*, pp. 89, vol. 9)

11. It is permissible to scrutinize (and reveal) the deficiencies of the narrators of Ḥadīš, or witnesses in a court case or authors. (*Rad-dul-Muḥtār*, pp. 675, vol. 9)
12. It is permissible to discuss the shortcomings of an apostate and a Ḥarbī Kāfir. (Nowadays all non-Muslims are Ḥarbī Kāfir.)

All the aforementioned instances are apparently backbiting but in reality, they do not fall under sinful backbiting. In fact, they are permissible and in some instances, they are even compulsory to reveal.

*Ṣubḥ ḥotī hay shām ḥotī hay
'Umer yū ḥi tamām ḥotī ḥay
Ghībatayn chughlī yān hay karwāti
Jab zabān bay lagām ḥotī ḥay*

*The day passes and then comes the night
Age is passing like a short flight
The tongue starts to tattle and backbite
When it has no restraint in sight*

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ
تُوبُوْا اِلٰی اللّٰهِ اَسْتَغْفِرُ اللّٰهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting against non-Muslims & apostates

Dear Islamic brothers! Backbiting against Ḥimmī Kāfir is not permissible but backbiting against Ḥarbī Kāfir and Murtad is allowed. Today, the Christians, Jews and all non-believers are all Ḥarbī Kuffār. But in olden times, Ḥimmī Kuffār (definition to follow) were also found in lands control (over lands) by Muslims. Hurting them or backbiting against those Ḥimmī Kuffār was not allowed. In the same context, our Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has advised: “Whoever says something detrimental to a Christian or a Jew, his destination is Hell.” (*Al-iḥsān-bit-tartīb Saḥiḥ Ibn-e-Ḥabbān, pp. 193, vol. 7, Ḥadiṣ 4860*)

Ḥimmī Kāfir is a non-Muslim who pays tax to the Islamic state for his security. As it is stated in Tafsīr al-Na’īmī that Jizyaḥ is the [non-Muslim poll] tax which Islamic government collects in lieu of providing security to the People of the Book (i.e. the Christians and the Jews). (*Tafsīr Na’īmī, pp. 254, vol. 10*)

Day ghībat say toḥmat say naḥrat Khudāyā

Kay bayshak hay in mayn ḥalākat Khudāyā

Merī zāt say dīl dukḥay na kisī kā

Mīlay mujḥ say sab ko musarrat Khudāyā

Yā Allah! May I hate backbiting and false accusation

As they cause utter devastation

Yā Allah! May I hurt no one’s feelings from my existence

For everyone, I impart joy and jubilation

Didn’t listen to Quran or Ḥadiṣ from the deviants

Two deviants visited Shaykh Sayyidunā Abū Bakr Muḥammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ and said: “O Abū Bakr! Today, we will tell you a Ḥadiṣ.” Shaykh Sayyidunā Abū Bakr Muḥammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ replied: “I will not listen to it.” Then they offered, “Ok. Just listen to one Qurānic verse.” He عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ replied, “I will not listen to it. Either you leave, or I will get up and go from here.” Therefore, they both finally left. Then some people asked, “Abū Bakr, what could have gone wrong if you would have listened to the

Ḥadiṣ or the verse from the Quran?” He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, “I was scared that they would add their own explanations to the Ḥadiṣ and the Qurānic verses, and one of those found permanence in my heart (if it did, then I would be at a complete loss, that is why I did not tolerate listening to the Quran or Ḥadiṣ from them). (*Sunan Dārimī*, pp. 120, vol. 1, raqam 397) (*Fatāwā Raḍawiyyah*, pp. 106, vol. 15)

Backbiting against deviants

Dear Islamic brothers! In this narrative famous Ṭāba’ī saint, Shaykh Sayyidunā Abū Bakr Muḥammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said to the two deviants: “I was scared that they would add their own explanations to the Ḥadiṣ and the Quranic verses...” This apparently is holding suspicious opinion about others and backbiting, but this is permissible. In fact, it is [virtuous] backbiting, which earns good deeds of the Hereafter because both those men were deviants and the Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى disclosed their identity in front of all the people.

Similarly, Ṣadr-ush-Sharī’ah, Badr-ut-Ṭarīqah, Shaykh Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated on page 175 of Bahar-e-Sharī’at, Volume 16 [*the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami*]:

The loss caused by a deviant is far greater than the harm caused by a Fāsiq (sinful person). The harm caused by a Fāsiq will be relatively less than the harm caused by a deviant because the loss suffered from a Fāsiq is usually worldly and the loss suffered from a deviant is detrimental to one’s religion and faith. In order to spread their deviant tenants, they punctually offer Ṣalāh and observe fasts, so that they command respect. Once the respect is attained, then their statements hold more weight. Therefore, exposing their deviant ideologies is of far greater importance than revealing the sinful acts of a Fāsiq. Thus, never hesitate to warn people against such deviant individuals. (*Bahar-e-Sharī’at*)

Do not want to listen to the wretched deviants, never!

From the aforementioned narration, those individuals should take some lessons, who believe that whoever recites Qurānic verses and relays Ḥadiṣ, should be blindly trusted. If this was the case then why would a scholar of such calibre refuse to listen to those two

deviants? Imagine that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ refused to listen, so as to teaching us that I do not listen to them so you should also refrain from listening. Eventhough, he was an Arabic speaker, a great scholar and a Mujtahid, if those deviants would have made any unreasonable explanations, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have surely rectified it, but he preferred to refrain from listening to those wretched deviants because Satan works swiftly in leading one astray. In addition, if he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have listened to those deviants then it would have served as a precedent for others to follow and after listening to deviants his followers might have gone astray. Certainly, he ordered them to leave. This was not his ill-conduct but it was actually his good manners because humility is not for the enemies of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Jo hay dushman Rasūl kay un ko
Hum nay dil say nikāl rakhā hay*

*Whoever is the enemy of the Prophet
We have casted them away from our heart*

Stench of deviance

Here is an extract from the 302 page of Malfūzāt-e-‘Ala Ḥaḍrat [the 516-page publication of Maktaba-tul-Madīnah - the publishing department of Dawat-e-Islami]: Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ was returning from the Masjid after Ṣalāh-tul-Maghrib when one person called out, “Is there anyone, who can provide food for a traveller?” Sayyidunā ‘Umer Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ ordered his slave to take him along with him. When the traveller came, ‘Umer Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ had some food brought for him. The traveller had barely started eating when he uttered one word, which had the stench of deviance. Immediately, Sayyidunā ‘Umer رَضِيَ اللهُ تَعَالَى عَنْهُ got the food removed from him and forced him to leave. (Kanz-ul-‘Ummāl, pp. 117, vol. 10, raqam 29384)

*Farooq-e- Ḥaq-o-Bāṭil Imām-e-Ḥudā
Taygh-e-maslūl-e-shiddat peḥ lākhaun salām*

*[Umer] Farooq is the leader in distinguishing right from wrong
Millions of Salutations upon his sword of strictness when drawn*

How is it to sit with the deviants?

Read the excerpt of a question and its answer from Malfūzāt-e-‘Ala Ḥaḍrat (Complete) and try your utmost to make your Hereafter better:

Question: Some people deliberately sit in the company of deviant people. What is the ruling for such individuals?

Answer: (Sitting in the company of deviants) is strictly forbidden. There is a high probability for them to become a deviant. If they maintain friendship with each other then it is like lethal poison for Islam. The Last Prophet ﷺ said: **إِيَّاكُمْ وَإِيَّاهُمْ لَا يُصَلُّوْكُمْ وَلَا يَفْتِنُوْكُمْ** i.e. Make them stay away from you and run away from them [lest] they may lead you astray or cause you to fall into Fitnā. (*Ṣaḥīḥ Muslim*, pp. 9 (Preface), Ḥadīṣ 7)

In addition, whoever has confidence on his own Nafs has trusted a big liar. **إِنَّهَا أَكْذَبُ شَيْءٍ إِذَا حَلَفَتْ فَكَيْفَ إِذَا وَعَدَتْ** (If Nafs swears by something, then it is a big liar as opposed to when it only promises.) It is stated in Ṣaḥīḥ Ḥadīṣ: “When Dajjāl will come out, some people will just go to see his act [for fun] because they would feel that they are strongly grounded in their faith, so how can he hurt us? Nevertheless, when they will go, they will become like them.” (*Sunan Abī Dāwūd*, pp. 157, vol. 4, Ḥadīṣ 4319)

It is stated in a Ḥadīṣ, the Great Prophet ﷺ said, ‘Whoever establishes a friendship with a certain group of people, then he will be with them on the Day of Judgment.’ (*Mu’jam Awsaṭ*, pp. 19, vol. 5, Ḥadīṣ 6450)

Allah عزوجل has stated:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

“Whoever among you befriends them is one of them.”

(*Qurān*)(*Surah-tul-Māidah*, Juz. 8, ‘Āyah 51) (*Kanzul Īmān*(*Treasure of Faith*)[*Translation of Quran*])

One saint رحمه الله تعالى عليه has stated: **الْأَعْدَاءُ ثَلَاثَةٌ عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَصَدِيقُ عَدُوِّكَ** i.e. There are three kinds of enemies:

1. Your enemy,
2. Your friends' enemy, and
3. Your enemies' friend. *(Al-Mukhtaṣar Al-Mohtāj ilayhī Liz-ḡaḥabī, p. 125)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Acceptance of Islam by a non-Muslim

Dear Islamic brothers! In order to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnaḥ keep yourself attached to the righteous Madanī Environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnaḥ. To prosper in this life and to be successful in the Hereafter adopt your deeds as per the Madanī In'amāt. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī month. Attend the weekly Ijtimā, and watch the episodes of various programs on Madanī channel. To motivate you to watch Madanī channel, let me present a Madanī Parable of the blessings of Madanī channel.

One Islamic brother from Markaz-ul-Awliyā, (Lahore, Pakistan) has narrated that there was a workshop in our area which had a television set. The workers would watch different channels but in Ramaḍān 1429 Hijri (2008) when Dawat-e-Islāmī launched its Madanī channel, they all started watching it and liked it so much that would only watch the Madanī channel. There was also a non-Muslim amongst those workers, who started taking interest in the passionate programs on Madanī channel. Observing the true face of Islam, he was deeply affected and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, just after three days, he pronounced the Statement of Faith and became a Muslim.

Kufr kay aywān mayn Molā dāl day yeh zalzala

Yā Ilāhī! Tā abad jāri rahay yeh silsilah

In the dark mansion of disbelief, let this tremor strike

Long forever, the preaching of Islam therein reside

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Twenty-five non-Muslim inmates embraced Islam

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by the sincere efforts of the preachers of Dawat-e-Islāmī, we keep hearing of non-Muslims embracing Islam. In this context, let me present one more Madanī Parable to you: In 2004, two brothers were put in Kamwala Jail in Lusaka, the capital of Zambia, in Africa, for committing some illegal act. The local Islamic brother, who resided near the jail, used to go visit inmates there. Along with food, they would also pass out booklets [published by Dawat-e-Islami's publishing house Maktaba-tul-Madīnaḥ]. After reading the writings drenched in the fear of Allah عَزَّوَجَلَّ and the devotion of Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم those booklets casted a Madanī Revolution in the hearts and minds of both the brothers. Not only the five times daily Ṣalāḥ, they also started praying Ṣalāt-ut-Taḥajjud. They made an intention to follow the Madanī In'āmāt questionnaire, and started giving Dars from Faizān-e-Sunnat.

Listening to the virtues of reciting Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم at the beginning of the Dars sessions, fellow Muslim prisoners also started reciting Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in abundance. [Soon] the blessings of this manifested and several prisoners were released early from prison. Observing the apparent benefits of reciting Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم many non-Muslims were very inspired and slowly they started coming closer to the religion of Islam. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, within a short time span of just three or four months, twenty-five non-Muslims embraced Islam.

Amongst the twenty-five who accepted Islam, there was also a 50-year-old priest. His story was that while in prison he started reading Islamic literature. Then one night he saw a dream in which he saw a beautiful Masjid, but when he tried to enter it, the door closed. In the morning when he saw the framed picture of Masjid-e-Nabawī Sharīf with an Islamic brother, he spontaneously shouted, “This is the same Masjid, which I saw in my dream.” After gaining knowledge about Islam and observing the true face of Islam in the Islamic brothers, he also entered into the fold of Islam. Further, he also made an intention that after he was freed from prison he would invite his entire family towards Islam as well.

*Maqbūl jāḥa beḥr mayn ho Dawat-e-Islāmī
Sadaqaḥ tujḥay aye Rabb-e-Gḥafār Madīnay kā*

*May the message of Da'wat e Islāmī glow around the globe
For the sake of Madīnaḥ, my Forgiving Lord*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sixteen things which incite towards backbiting

Dear Islamic brothers! Countless factors cause people to fall in the disease of backbiting. Here are sixteen such causes:

1. Anger
2. Grudge and Malice
3. Jealousy
4. Undue spirit of supporting one's best friend or an important member of one's household.
5. The habit of excessive talking
6. The habit of sarcasm
7. Habit of being humorous. (By mimicking individuals to make others laugh, they sometimes fall into backbiting.)
8. Household quarrels (In these circumstances, it is close to impossible to refrain from backbiting. Reconciling differences is better for both the worlds.)
9. Family feuds or disputes amongst friends
10. Habit of grumbling. (Whenever one starts complaining about someone, then Satan makes them amass ill-suspicious, discussing defects, backbiting, laying false allegations and tale-bearing etc.)
11. Arrogance
12. Suspecting nature
13. Giving unnecessary opinions. (In this disease, instead of directly rectifying the person, he backbites against him to others. For example: He says 'he does this or that', or 'he is like that' or 'he should have done like this'.)

14. Lack of awareness of the perils of backbiting for one's religion and for one's worldly affairs.
15. Overly emotional individual, who cannot calm down until they speak out their feelings.
16. Lack of the fear of Allah عَزَّوَجَلَّ and lack of the practice of reminding oneself of the torments of Allah عَزَّوَجَلَّ.

At any rate, it is essential for the one who wishes to save himself from the perils of backbiting and the torments of Hell, to learn the aforementioned causes of backbiting and to work to treat these ailments and to learn the ways to refrain from backbiting.

*Mitā mayray ranj-o-alam, Yā Ilāhī
'Aṭā kar mujhay apna gham, Yā Ilāhī
Sharāb-e-mahabbat kuch aysī pilā day
Kabhī bhī nashaḥ ho na kam, Yā Ilāhī
Vanish all the worries, all my distress
Yā Allah! Grant me Your true love
Grant me such longing, which keeps escalating
Yā Allah! Grant me a sip of the potion of Your love*

Easiest method to safeguard yourself from backbiting

It is narrated from Shaykh Majd-ud-Dīn Fīroz Ābādī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: “When you join a gathering and you recite: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ, Allah عَزَّوَجَلَّ will designate an angel that will keep you from backbiting; and when you depart from that gathering then recite:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ, then the angel will keep others from backbiting against you.” (Al-Qaul-ul-Badī, p. 278)

An overview of the cures for backbiting

The bottom line is that in order to cure the detrimental disease of backbiting, one should contemplate on its causes. For example, anger can incline one to commit backbiting.

Whenever you are enraged, you are inclined to expose the shortcomings of another Muslim, you should question yourself, “What if Allah ﷻ is displeased with me and He ﷻ reveals my faults?” Similarly, you should also realize that if you backbite out of anger; you will be worthy of Hell due to this sinful act. The Prophet ﷺ has said, “There is a door in Hell; only those will enter through it whose anger subsides only after committing an act of sin.” (*Firdaus –bima’ Šaur-ul-Khitāb*, pp. 205, vol. 1, Ḥadīš. 784)

Malice and envy are major contributors enticing one towards backbiting, therefore you should also consider the perils that they engender and try to convince yourself to abstain from backbiting altogether. Warn yourself by the likes of the following Ḥadīš, “On the 15th night of Sha’bān, Allah ﷻ casts a glance of mercy upon His bondmen and forgives all, except the polytheists and the ones who bear malice.” (*Al-iḥsān-bit-tartīb Ṣaḥīḥ Ibn-e-Ḥabbān*, pp. 470, vol. 7, Ḥadīš 5236)

Jealousy is another disease that causes one to backbite. Sayyidunā Abū Dardā رضى الله تعالى عنه has relayed, “The one who remembers death extensively; their jealousy and happiness will diminish.” (*Muṣannaf Ibn Abī Shaybah*, pp. 167, vol. 8, Ḥadīth 4)

Eradicate conflicts in your households as these open the doorways for backbiting. Reconcile with all the members of the household who are upset with you like your mother, father, brother, sister and other relatives and in the future always be courteous towards them, no matter how hard they try to sever relations with you. Keep these two Ḥadīš in the back of your mind:

- “The best charity is the one that is given to a spiteful relative.” (*Al-Mustadrak*, pp. 27, vol. 2, Ḥadīš 1515) The reason for this is that when you give charity to the relative who is full of malice, it serves two purposes: one you give charity and second you mend relations, and show kindness and courtesy towards people close to kin.
- “The one who breaks ties will not enter Paradise.” (*Ṣaḥīḥ Muslim*, pp. 383, Ḥadīš 2556)

Put an end to the habit of joking and bantering and adopt the virtues of seriousness and quietness. When you are enticed to backbite, recall the worldly perils and the risks of the Hereafter. Consider the punishment associated with backbiting like eating the flesh, peeling the face and chest with the nails made of copper, the cutting of the flesh from the

sides and then being made to eat it. Furthermore, condition yourself by thinking about the loss of good deeds, the increase in sins and the high probability of having a faithless demise; all due to backbiting.

Another word of advice – do not regard these few lines of brief overview regarding the antidote to backbite as sufficient – do read the details in the following pages. Satan will make every effort to keep you away from reading them, and will make you lazy. But, counter his attacks by reading the remedies of backbiting in its entirety and let the degenerate Satan fall into despair. Also, continue to refresh your memory by reading these cures time and time again or else if you lose your focus, there looms a threat of returning to belligerent backbiting.

*'Afw farmā khaṭāyn mayrī ay 'afou
Shauq aur taufīq naykī kā day mujh ko tū
Jārī dil kar kay har dam rahay zikr hū
'Aadat-e-bad badal aur kar nayk khū*

*Forgive my sins and absolve me, You are the Forgiver
Grant me the assistance and passion to be a good doer
Allah, electrify my heart with Your remembrance
Bless me with morality and change my decadence*

(Sāmān-e-Bakhshish)

اللَّهُ اللَّهُ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī Parable of a couple embracing Islam

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāḥ and practicing the Sunnaḥ, travel in the Madanī Qāfilah with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In'āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn in to the representative of Da'wat-e-Islāmī within the first ten days of the new Madanī month and actively partake in the Madanī Activities of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, just as the Islamic brothers are engrossed in the Madanī Activities, the Islamic sisters are also not far behind. Let's first recite Ṣalāt-'Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and then listen to the following Madanī Parable. Here is a summarized narrative from a female inmate in the Central Jail of Sukkur 2 (Bāb-ul-Islam, Sindh, Pakistan):

I was a non-Muslim before accepting Islam. A properly veiled Islamic sister would come to our prison barrack to teach the Quran and the Sunnaḥ. Her character reflected the true teachings of Islam and her face depicted her devotion, due to which I began to admire her. She would remind me of Sayyidatunā Maryam رَحِمَیْهُ اللّٰهُ تَعَالٰی عَنْهَا. When I met her, she introduced herself as a person affiliated with Dawat-e-Islami -- the non-political, movement of propagation of the Quran and Sunnaḥ. She also spoke of the Madanī Ambition of Dawat-e-Islami that 'I must strive to reform myself and the people of the whole world.' اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, in order to accomplish this great ambition, Dawat-e-Islami is diligently working in many areas and had created many Majālis to fulfil this cause, one of them is 'Faiḍān-e-Quran' which is responsible for and endeavouring to spread the Madanī Activities in jails and prisons across the world. She informed me that she had come to that prison with the passion to reform the sisters with the permission of that department. She also wished that her efforts would bear fruit and that the Islamic sisters in this jail would also adopt piety.

Yahān jis qadar hayn bahṇayn sab ḥi Madanī burqa peḥṇayn

Unhay nayk tum banānā Madanī Madinay wālay

*May they wear Madanī Veil; all the sisters here
Prophet of Madinaḥ! To piety may they also adhere*

صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

صَلُّوْا عَلٰی الْحَبِیْب

The preacher's style of conversation made me admire her so much that I would wait for her every day. And when she would visit, I would try to spend most of my time with her. Her purity of manner made me think about the greatness of Islam; and how this great religion stressed upon the virtues of chastity and piety. Due to the effects of her righteous company and her individual efforts to inspire me; the light of faith finally began to shine within me and I made a firm intention to accept Islam. Upon meeting her the next day, I passionately confessed to her that I really admired her purity of manner and the style of her conversations. I also told her that I had never thought that I would observe the teachings of Islam, personified and practiced upon in this fabulous manner. Finally I informed her of my intention to accept Islam. She immediately made me repent and take the Statement of Faith **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Witnessing this, other sisters present there began to weep and hug me as they congratulated me. **أَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ**, I embraced the pristine Madanī Environment of Dawat-e-Islami and began to make efforts to practice Islam. I also entered the Sufi order of Qādiriyyah Razawiyyah and became a disciple of the Great Ghouš, Shaykh Abdul Qādir Jilānī **عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم**. After accepting Islam I started my Individual Efforts to convince my husband as well and **أَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ**, two months later in the month of Jumād-ul-Ākhirah, 1428 H, he also came into the fold of Islam.

*Ay Islāmī bahnaun tumhāray liye bhī
Sūnno hay bahut kām kā Madanī Māḥaul
Tumhayn sunnataun aur parday kay aḥkām
Ye ta'lim farmā-e-gā Madanī Māḥaul*

*O Islamic sister, listen! Even for you
Is very beneficial; the Madanī Environment
The commandments of veiling and the Sunnah
It will teach you; the Madanī Environment*

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

Since many people accept Islam, **أَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ** around the world due to the efforts of Dawat-e-Islami. The following two questions will be very beneficial for all.

What happens to the marriage if the husband accepts Islam?

Question: If the husband accepts Islam and the wife is still an idolater (*Mushrik*), does their marriage remain intact or gets annulled?

Answer: The Scribe of Islamic Law, the Guiding Light of Spirituality, Shaykh Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ has stated, “If the woman is an idolater, she cannot remain married to a Muslim man. Allah عَزَّوَجَلَّ has stated in the Quran:

لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ط

Neither are they lawful for the disbelievers, nor are the disbelievers lawful for them;

(*Qurān*) (Juz 28, Surah-tul-Mumtahinah, Āyah 10) (*Kanzul Īmān* (Treasure of Faith) [Translation of Quran])

After the husband becomes a Muslim, the Qāḍī should present Islam to her and if she refuses, their marriage is annulled. In countries like India, where there is no Qāḍī, the marriage is invalidated with the third menstrual period. This ruling is for the dissolution of marriage but if she becomes a Muslim even after passing of three menstrual periods and she desires to stay with her husband, then they would have to marry anew, since the previous marriage was dissolved. As far as having sexual relations (with the non-Muslim wife) is concerned; it is Ḥarām from the time the man embraced Islam.” (*Fatāwah Amjadiyyah*, pp. 416, vol. 4)

Question: A woman becomes a Muslim; however her husband remains a Kāfir, what is the ruling regarding marriage?

Answer: The Scribe of Islamic Law, the Guiding Light of Spirituality, Shaykh Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ has stated, ‘If a woman or a man accept Islam; in order to separate them from their spouse it is a compulsory condition to present Islam to the other spouse. If he or she refuses, then separation automatically takes place. Remember, that it is the responsibility of the Qāḍī to present Islam to the other spouse. Here [in India], this situation is impossible, therefore, in such countries and areas where there are no Qāḍī; the ruling is that when a woman accepts Islam the separation will not occur until three menstrual periods come to pass. The woman cannot marry anyone until

after three menstrual periods. If the woman does not naturally have periods then she has to wait for three months.’ (Fatāwah Amjadiyyah, pp. 42, vol. 2)

*Ay Islāmī bahnaun tumhāray liye bhī
Sūnno hay bahut kām kā Madanī Māḥaul
Tumhayn Sunnataun aur parday kay aḥkām
Yeh ta’līm farmāegā Madanī Māḥaul
O Islamic Sister, listen! Even for you
Is very beneficial; the Madanī Environment
The commandments of veiling and the Sunnah
It will teach you; the Madanī Environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Immorality of Muslims deters others from Islam

Read this Madanī Parable carefully to learn what a non-Muslim commented and how he entered the fold of Islam having inspired by the Madanī Qāfilāh of the Blind Islamic Brothers: In Bāb-ul-Madinah Karachi (in 2007), a group of blind Islamic brothers travelling in the path of Allah ﷺ in the Madanī Qāfilāh boarded a bus to travel to a Masjid. Brothers who were not physically handicapped were also travelling in this Madanī Qāfilāh. The Amīr of this Qāfilāh making Individual Efforts began to converse with the person sitting next to him in the bus and asked his name. The person informed, “I am a non-Muslim and I have read about Islam and I admire this religion. However, the decadence of the Muslims today deters me from accepting Islam. Despite this, I am observing that all of you are wearing similar attire and when you boarded the bus you all greeted Salām in an audible tone. I am amazed that even the blind brothers in your group are wearing the white attire, are crowned with green turbans and have beards on their faces.”

Seeing his inclination towards Islam, the Amīr of the Qāfilāh courteously and very briefly introduced the workings of Dawat-e-Islami to him. He also mentioned the workings of the “Majlis for the Physically Challenged Islamic Brothers” who tirelessly

commit to the Madanī Activities amongst the physically challenged. The Amīr also mentioned that these blind brothers had travelled for the reformation of those very decadent Muslims that are a deterrent in his accepting Islam. The non-Muslim was so impressed that he took the Statement of Faith and accepted Islam.

*Āye ‘āshiqīn mil kar tablīgh-e-dīn
Kāfiraun ko karayn Qāfilay mayn chalo
Kāfir ka sar jhukay dīn kā dānkā bajay
Inshā-Allah chalayn Qāfilay mayn chalo*

*Devotees of the religion! Come spread the word;
To those of the other religions, let us go to Qāfilaḥ
May the religion prevail and the Kuffār fail
By the will of Allah, let us go to Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Elaboration of ten antidotes of backbiting

The first antidote

You should be alone or in good company

After completing your religious duties and worldly chores, you should either remain aloof or seek good company of those who are solemnly follow the Sunnaḥ and are practicing Islamic brothers who instil fear of Allah عَزَّوَجَلَّ in your heart, inspire you to develop devotion for the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; identify the external decadence and internal diseases and advise you on their possible antidotes and remedies. Here are two sayings of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in regards to adopting good company:

- “A good companion is the one who helps you when you remember Allah عَزَّوَجَلَّ and reminds you when you forget.” (*Al-Ikhwān lī Ibn-e Abī Dunyā*, p. *Ḥadīth* 42)
- “A good companion is the one whose sight reminds you of Allah عَزَّوَجَلَّ, his conversation increases in your actions, and his actions remind you of the Hereafter.” (*Shu’bul Īmān*, pp. 57, vol. 7, *Ḥadīth* 9446)

Blessings of saying Āmīn on the supplication of a righteous

Being in the company of the righteous at times becomes the cause of forgiveness. Hence, Sayyidunā Shaykh Jalāl-ud-Dīn Suyūṭī Shafa’i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي relays the following story in his book *Sharah-u-Ṣudūr*:

Sayyidunā Yazīd Bin Ḥārūn عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, “I saw Sayyidunā Ishāq Yazīd Wāsiṭī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي in a dream. I asked him, ‘How did Allah عَزَّوَجَلَّ treat you?’ He replied, ‘He forgave me.’ Then I asked, ‘What was the cause of your forgiveness?’ He replied, ‘One Friday Sayyidunā Abū ‘Umarū Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي came to visit us and he made Du’ā upon which we said Āmīn. Hence, I was forgiven.” (*Sharah-us Ṣudūr*, p. 282)(*Kitāb-ul Manamāt ma’ Mawsū’ah ibn-e Abī Dunyā*, pp. 156, vol. 3, *raqam* 337)

Dear Islamic brothers! We come to learn that to be a part of the Du’ā of the righteous people is virtuous. Therefore, attend the Du’ā session in the Sunnah-inspiring Ijtimā with the presence of mind and heart. We don’t know whose proximity, company or passionate pleas result in our triumph.

Mujhay bay hisāb bakhsh day mayray Maulā

Tujhay wāṣṭah nayk bandaun kā Yā Rab

Forgive me; free me without any scrutiny

For the sake of Your bondsmen who bear piety

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The second antidote

Personal friendships engender backbiting

One must absolutely refrain from personal friendships, because in today's environment it is almost impossible that two people can stay away from sins like backbiting, tale-bearing, suspicion, false accusations etc. when they start a negative conversation about a third. These needless gatherings entail more conversations and opinions on current politics than Islam, as if these very people are running the country. At times, they will criticize a member of the parliament, at others, accuse a political leader. Hence, when these friends return to their homes; they carry sinful burdens of backbiting, tale-bearing, suspicions and false accusations.

Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, “It is compulsory for you to do *Ẓikr* of Allah عَزَّوَجَلَّ as undoubtedly it is cure; and refrain from the mentioning (like backbiting) of people as this is a disease.” (*Iḥyā-ul-‘Ulūm*, pp. 177, vol. 3)

Refrain from unnecessary gatherings

The best remedy for refraining from several sins including backbiting is to stay away from people. Hence, here is a summary of advice offered by Ḥujjat-ul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي in this regard:

“It is customary for the common people, when they sit in a gathering, to find someone to ‘pick on’ and disgrace him. Then this sets off series of backbiting and tale-bearing conversation, because this is their feast. Such people are weary of staying alone, which is why they seek entertainment by making useless and irrelevant conversations with the company they keep. If you are part of such company, you will be peer pressured to agree with what they say and thus will slip into sins and become worthy of punishment in the fire. Even if you remain quiet, you will still be a sinner because a person who hears backbite is also a sinner, unless excused by the Islamic law. If you contradict them, they will turn against you; backbite against you and thus cause you grief.” (*Iḥyā-ul-‘Ulūm*, pp. 286, vol. 2)

Mujḥay apnā ‘āshiq banā kar banā day
Tū sar tā-pā taṣvīr-e-gham Yā Ilāhī
Jo ‘ishq-e-Muḥammad mayn ‘ansūn bahāye
‘Aṭṭā kar day wo chashm-e-nam Yā Ilāhī

*Allah, make me drenched in Your Devotion
Such that my being is a picture of sad emotion
Grant me such eyes which shed tears in obsession
Immersed in the love of Your Beloved's admiration*

A depiction of parable about passing time

The renowned saint Sayyidunā Fuḍayl رَحِمَهُ اللهُ تَعَالَى was once sitting alone in Masjid-ul-Ḥarām, the honoured زَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا and his friend came to him. The Shaykh asked, “What has brought you here?” He replied, “Abū ‘Alī! I have come just to amuse myself.” The Shaykh said, “By Allah, this is quite terrifying! Do you want me to adopt a persona and embellish myself and you do the same? You lie to me I lie to you. Either you leave or I will.”

(سُبْحَانَ اللهِ عَزَّوَجَلَّ, what a magnificent depiction of the importance of time! The people who sit in gatherings to pass time often embellish their conversations with lies and deceit to entertain others). Some scholars have said that when Allah عَزَّوَجَلَّ loves his bondman; he makes them inconspicuous. (*Iḥyā-ul-‘Ulūm*, pp. 287, vol. 2)

*Faqaṭ tayrā ṭālib hūn, ḥargiz naḥin hūn
Ṭalabgār-e-jāḥ waḥashm Yā Ilāhī
Na day tāj-e-shāhīna day bādshāhī
Banā day gadā-e-ḥaram Yā Ilāhī

I seek you and only you, nothing else
Not fame, nor prominence! Yā Allah
Give me neither a crown nor a kingdom
Only devotion to your sanctuary, O Eminence, Yā Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Who should socialize with others?

Elaborating on who should associate with other, Ḥujjat-ul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ has stated: Sayyidunā Ṭāūs عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ once visited Caliph Ḥashām and asked, ‘Ḥashām, how are you?’ Ḥashām furiously

protested, ‘Why did you not address me as Amīr-ul-Muminīn?’ The Shaykh replied, ‘Since Muslims do not unanimously accept your caliphate -- I am apprehensive that addressing you as Amīr-ul-Muminīn may be considered a lie.’

After citing the parable Ḥujjat-ul-Islām, Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has explained, “Therefore, whoever is upright and straight forward and has the resolve to abstain from such things (like backbiting, tale-bearing, ostentation, vanity, flattering etc.) can socialize with others. Otherwise he should be ready to have his name enlisted amongst the hypocrites.” (*Iḥyā-ul-‘Ulūm*, pp. 287, vol. 2)

Righteous gatherings are also prone to backbiting

Sayyidunā Shaykh Abdul Waḥhāb Sha’rānī قَدِيسُ سِرِّهِ التَّوَرَانِي has stated, “As far as I can recall, I do not remember any meetings with my contemporary Shuyūkh to be devoid of backbiting. I hardly found such company, which is why in order to protect my religion and theirs, I curtailed my meetings with them. However, I did not cut back on fulfilling their due rights. When the gatherings of the teachers are such, then how wicked would the gatherings of the common folks be? Brother! In this day and age when you meet someone, guard your Nafs and do not be negligent in this regard.” (*Tanbīh-ul-Mughtarīn*, p. 224)

Every second is worse than the past one

Dear Islamic brothers! Sayyidunā Shaykh Abdul Waḥhāb Sha’rānī قَدِيسُ سِرِّهِ التَّوَرَانِي lived in the 10th century Ḥijrah. He died in the year 973 Ḥijrah and we now live in the 15th century. Approximately 450 years have passed. If the 10th century was so decadent, then how bad would our current century be? The future to come is worse off than the past times, when it comes to the religion. In this regard Sayyidunā Zubair bin ‘Addī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, “Once we complained to Sayyidunā Anas bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ about the oppression afflicted by Ḥajjāj bin Yūsuf.” He replied, “Be patient! No time will come upon you except the time that comes after, which will be worse off until you meet your Allah عَزَّوَجَلَّ. I have heard this from the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.” (*Saḥīḥ Bukhārī*, pp. 433, vol. 4. Ḥadīṣ 7068)

The renowned exegetist of the Qurān, Ḥakīm-ul-Ummaḥ, Shaykh Muftī Ahmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثَان has expounded on this Ḥadīṣ, “As the time goes further and further from the [time of the] Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; oppression and discord will continue to

rise. Any era is worse than the previous one when it comes to the matters of religion. Some eras have a particular sin prevalent, while at other times, other sins are on a rise.”

(Mirāt-ul Manājil, p. 202 vol. 7)

Everyone doesn't backbite

Dear Islamic brothers! Everyone can realize that just like many other degenerate evils are prevalent in our society today, then why would backbiting lag behind? However, prevalence does not mean every person is committing this sin. The world is not bereft of the righteous bondmen of Allah عَزَّوَجَلَّ. We should seek the blessings by acquiring the company of these truly pious individuals. However, one should refrain from the company of those people who only seem righteous from the outset, but are submerged in the wicked sins of backbiting, tale-baring, ill-suspecting and laying false accusations etc. It is a religious necessity to stay away from such people.

On page 164 of Bahār-e-Sharī'at, Volume 16 [the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is cited: Imrān bin Ḥiṭṭān narrated: I visited Sayyidunā Abū Ḥar Ghifārī رَضِيَ اللَّهُ تَعَالَى عَنْهُ and saw him sitting alone wearing a black shawl in the Masjid. I asked him, 'Why this solitude?' He replied, 'I have heard the Great Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Solitude is better than a wicked companion and a righteous companion is better than solitude; to say something good is better than silence and silence is better than saying something bad.' (Shu'bul Īmān, pp. 256, vol. 4, Ḥadīṣ 4993)

Hāl ḥamārā kaysā zabūn hay aur wo kāisā aur wo kiyūn hay

Sab hay tum par roshan Shāhā sallallāhūalayhīwasallam

How devilish is our state? How and why is this disgrace?

All is apparent to you my Master, be upon you peace and grace

Reward of fifty Ṣiddiqīn

The Valiant Lion of Allah, Amīr-ul-Mu'minīn Sayyidunā 'Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, "Soon an era will befall on people that their kings (governance) will not be without oppression and murder; their wealth will not be without vanity and miserliness;

and their gatherings will not be free from desire. Hence, whoever lives in such an era, keep patience and control his self-desires; then Allah عَزَّوَجَلَّ will grant him the reward equivalent to [the reward bestowed upon] fifty Şiddiqīn.” (*Tanbīh-ul-Mughtarīn*, p. 225)

Even a dog is better than a backbiter

Sayyidunā Ḥammād bin Zaid رَحْمَةُ اللهِ تَعَالَى عَلَيهِ relayed, “I once came into the magnificent presence of Sayyidunā Mālik bin Dīnār عَلَيْهِ رَحْمَةُ اللهِ الْغَفَّار. I saw a dog in front of him and wanted to drive it away. He said, “Ḥammād, leave it alone. It is better than the companion who sits with me and backbites against others.” (*Tanbīh-ul-Mughtarīn*, p. 227)

Dog is better than thousands like me

Dear Islamic brothers! Did you see the Madanī Mindset of our pious predecessors! وَاللهُ بِاللهِ تَأ الله. A person, who backbites and dies without repenting and then dwells in Hell, is a thousand times worse than a dog because a dog is at least not worthy of punishment of Hell. It is narrated in Taẓkira-tul-Awliyā that someone asked Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللهِ تَعَالَى عَلَيهِ whether he was better or a dog. He replied, “I am better if I will be saved from punishment otherwise a dog is better than thousands like me.” (*Taẓkirat-ul-Awliyā*, pp. 43, vol. 1)

Ḥasan Baṣrī and a recluse

Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللهِ تَعَالَى عَلَيهِ has stated, “Once I asked a recluse [a person who lived in seclusion - away from the society] as to why he remained alone in seclusion.’ He replied, ‘I am engaged in a highly essential activity.’ I asked, ‘What is that?’ He replied, ‘Every morning I find myself between endowments and sins. Therefore, I remain busy in repenting from sins and thanking Allah عَزَّوَجَلَّ for the endowments.’ I then told him, ‘Brother! You are wiser scholar than Ḥasan Baṣrī رَحْمَةُ اللهِ تَعَالَى عَلَيهِ. Remain secluded.’ (*Tanbīh-ul-Mughtarīn*, p. 227)

There is good in seclusion

Dear Islamic brothers! Certainly there is a log of good in isolation, however scholars who are beneficial for the community, and can guide Muslims in the matters of religion should not seek isolation and give up meeting people. As for the rest of the people, it

would be remarkable for them to seek isolation and seclude themselves after they have fulfilled their due right towards their parents, relatives and other people; and after fully attending to their worldly and religious obligations. (But only when they are well aware of the ethics of isolation)

Sayyidunā ‘Uqbaḥ bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, “Yā Rasūlallah! What is deliverance?” The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. Restrain your tongue (speak when it is beneficial to do so).
2. Your home should suffice you (do not leave your home unless necessary to do so); and
3. Weep on your sins. (*Jāmi’ Tirmizī*, pp. 182, vol. 4, *Hadīṣ* 2414)

*Dil mayn ḥo yād tayrī gosha-e-tanhāi ḥo
Phir to khalwat mayn ‘ajab anjuman ārāi ḥo*

*In a quiet corner, if my heart was drenched in your memory
A wonderful festivity, would commemorate in my solitary*

Unique method of refraining from backbiting

Whenever we intend to say something about another person, it is best to envision that he is present with us so that we avoid saying anything that would hurt him. Hence, Sayyidunā Abū Ṭālib Makkī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, “A pious person has stated that whenever someone was mentioned before me, I assumed that the person was sitting right in front of me and I only said the things about him that he would like.” (*Quwwat-ul-Qulūb*, pp. 349, vol. 1)

Similarly, another pious predecessor said, “When someone is mentioned before me, I picture him mentally and I only say those things about him, that I would like to be said about me.” (*Quwwat-ul-Qulūb*, pp. 349, vol. 1)

*Sharf day ḥaj kā mujḥay beḥr-e-Muṣṭafā Yā Rab
Rawana sū-e-Madinaḥ ho qafilah Yā Rab
Dikhā day aik jhalak sabz sabz gumbad kī
Bas unkay jalwaun may ājāy phr qaḍā Yā Rab*

*For the Prophet's sake, grace me with the commission to do Haj, O Lord
May the caravan embark towards Madinah, the sanctified station, O Lord
Show me just once, the magnificent green dome's vision, O Lord
And then death comes my way when I am enamored by his vision, O Lord*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A non-Muslim embraced Islam

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In'amāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn into the representative of Da'wat-e-Islāmī within the first ten days of the new Madanī month. Distribute the videos of speeches released and the various booklets published by Maktaba-tul-Madinah, the publishing house of Dawat-e-Islami. You never know when these speeches or booklets inspire someone to tread the righteous path and become a cause of your salvation.

In this regard read this faith-enlightening anecdote. An Islamic brother residing in UK (England) said: I was trying for ages to convince a non-Muslim to accept Islam, but I was not meeting success. Then once I gifted a VCD, released by Maktaba-tul-Madinah, entitled "Bayn al-Aqwāmī Ijtimā' & Ijtimā'ī I'tikāf" [The Highlight of the Annual Congregation and the Congregational I'tikāf]. He gathered his family and played the video, and despite not understanding Urdu; just the invigorating sights of the congregations and the congregational I'tikāf kindled the love of Islam in his heart. Finally, اَلْحَمْدُ لِلّٰهِمَعَزَّوَجَلَّ, he took the Shahādaḥ and embraced Islam. Thereafter, he began to attend the Sunnah-inspiring 'Ijtimā and by the blessings of the Madanī Environment he crowned himself with a green turban and also travelled in the Madanī Qāfilah with the devotees of the Prophet.

Allah karam aysā karay tujh pay jahān mayn

Aye Dawat-e-Islāmī tayrī dhūm machī ho

*O Dawat-e-Islami, may Allah bless you so
That around the world you prosper and glow*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The third antidote

Another very beneficial antidote to backbiting is to consider and realize how much it would hurt you if someone spoke ill about you. Following the same logic, would it not hurt the other person if you spoke ill about them? Therefore, ask yourself that why should I do unto my Muslim brothers, what I would not want them to do unto me?

Refusing to keep a cat to keep mice away

We have to refrain from backbiting. Our pious predecessors had extraordinary Madanī Mindset that they would not hurt others but had uncanny tendencies to bear those pains for themselves. Hence, it is relayed in Mukāshafa-tul-Qulūb: A person's house was infested with mice. Someone advised him to keep a cat. He replied, 'Indeed the mice will run away because of the cat's meowing, however, I fear that the mice will enter my neighbours' homes and if this happens, then I would be amongst those people who tolerate adversities for others that they would not want for themselves.' (*Mukāshifat-ul-Qulūb*, p. 282)

Khayr khuāh ham bhī paṛausī kay banay

Yeh karam yā Muṣṭafā farmāīay

Na'mat-e-akhlāq kardijiye 'aṭā

Yeh karam yā Muṣṭafā farmāīay

Ghībat-o-chughlī kī āfat say bachay

Yeh karam yā Muṣṭafā farmāīay

*May we become well-wishers for our neighbours
Muṣṭafā, grant us such ability*

*May we be blessed with good character and traits
Muṣṭafā, grant us such ability
May we refrain from backbiting, tale bearing and other vices
Muṣṭafā, grant us such ability*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The fourth antidote

Manifesting anger can lead to backbiting

Someone hurts your feelings and you become extremely angry and impatiently manifest your anger in the form of speaking ill against them then you run into the risk of becoming worthy of the fire of Hell by indulging in major sins like backbiting and levelling accusations. This is due to the fact if someone is speaking out of anger; the one listening often subdues and is unable to correct you when you falter. May Allah عَزَّوَجَلَّ protect us from the hard-hearted people who are not ready to listen to the messages of guidance. Ah! The peril of backbiting! Sayyidunā Abū Qilābah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, “Backbiting deprives the heart from guidance and good.” (*Tanbīh-ul-Mughtarīn*, p. 191)

Cure your anger; and instead of manifesting your rage before other people, adopt the virtues of forgiveness and tolerance and develop a mindset of seeking ways to enter Paradise without any accountability.

Forgiveness leads to Paradise without accountability

Forgiveness is a very lucrative virtuous act. Hence, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “It will be announced on the Day of Judgment: ‘The one whose retribution of rewards depends on the Mercy of Allah عَزَّوَجَلَّ; should rise and enter Paradise.’ It will be asked: ‘For whom is this retribution of rewards?’ The herald will respond, ‘For those

who were forgiving.’ Thus, thousands of people will rise and enter Paradise without any accountability.” (*Mu’jam Awsaṭ*, pp. 542, vol. 1, Ḥadiṣ 1998)

May we also have the passion to forgive others, and be amongst the ones who enter Paradise without giving any accountability.

Tū bay ḥisāb bakhsh keḥ ḥayn bay ḥisāb jurm

Daytā hūn wasīṭah tujḥay Shāḥ-e Ḥijāzkā

*Grant a pardon without a trial; as the list of offences is extensive
I seek my acquittal; for the sake of King of Mecca & Madīna*

An enraptured demise for the one who refrains

Shaykh Sa’dī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has cited the following anecdote in his Būstān-e-Sa’dī: A righteous and good mannered individual would never talk spitefully even if they were his personal enemies. He would always utter good remarks whenever their reference would come up in a conversation. After his death, someone saw him in a dream and inquired مَا فَعَلَ اللَّهُ بِكَ (meaning, how did Allah عَزَّوَجَلَّ take your account?)’ Hearing this question, his face lit up with a smile and he said in a sweet nightingale-like voice, ‘In the world I always strived to refrain from making bad comments about others. The Nakīrayn were also not harsh in questioning me. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I was dealt pleasantly.’ (*Bostān-e-Sā’dī*, p. 144)

Note: The booklet published by Maktaba-tul-Madīnah entitled, ‘Cure for Anger’ will be highly beneficial to learn about anger.

Sun lo nuqsān hī ḥotā hay bil-ākhir un ko

Nafs kay wāṣṭay ghuṣṣah jo kiyā kartay hayn

*Listen, for those, it is detrimental in the end
to satisfy their inner-self, whose anger is manifest*

The fifth antidote

Recall the torments of backbiting

Whenever your Nafs incites you to backbite, remind yourself of the punishments that it entails. For example, picking your face and chest with nails made of copper; being made to eat the flesh severed from your sides. Also imagine that you will be screaming and contorting your face while eating the flesh of your dead brother. Think about this, that how will you eat the flesh of a human being when you cannot even fathom eating Ḥalāl uncooked raw meat.

The last one to enter Paradise

It is recorded that Allah ﷻ sent a revelation to Prophet Sayyidunā Mūsā Kalim-Ullah ﷺ that whoever dies after repenting from backbiting will be the last person to enter Paradise; whereas whoever dies persisting on backbiting will be the first to enter Hell.” (*Ar-Risālat-ul-Qushairiyyah*, p. 194)

Will enter Hell with a clamour

Dear Islamic brothers! The one who backbites only causes his own detriment and nothing else. Even if he repents before his demise, he will not be punished; however, he will be the last one to enter Paradise. He will regret and rue his actions. Whereas, if he meets his demise without repenting and Allah ﷻ is displeased with him, then he will be the first one to enter Hell. He will make a clamour but his cries will not help him.

Daykhiay kiyā hashr ko ho mayrā ḥāl
Mujh ko rehṭā hay yeh hī har dam malāl
Ho karam mujh par khudā-e-ṣuljalāl
Mujh ko Jannat day Jahannam may na dāl

What will become of me on Judgment Day?
This looms in my heart and it is here to stay
Have mercy on me Oh Allah Almighty on that day
Protect me from Hell and in Paradise may I stay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The sixth antidote

Giving a mountain of gold in charity

He should reprimand his inner-self by burdening that if I commit backbiting I will give Rs. 5 in charity. By Allah, Rs. 5 is of no value. Sayyidunā Wuḥāib bin Ward رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, “By Allah, I regard refraining from backbiting more dearly than giving a mountain of gold in charity.” (*Tanbīh-ul-Mughtarīn*, p. 192)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

He would give charity if he committed backbiting

Sayyidunā Imam Muhammad Ibn-e-Sīrīn عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي had a habit that if he happened to commit backbiting against anyone, he would give charity. (*Ruḥ-ul-Bayān*, pp. 89, vol. 9)

The parable about two dirham

When Sayyidunā Abul Laiš Bukhārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي left for Ḥajj, he put two dirham in his pocket with the intention that if he ended up committing backbiting, he would give them in charity. اَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ, he abstained from backbiting throughout his journey and those two dirham remained in his pocket. He has postulated, “I consider one instance of committing backbiting worse than fornicating one hundred times.” (*Mukāshifat-ul-Qulūb*, p. 71)

Elaboration on the aforementioned parable

Dear Islamic brothers! Sayyidunā Abul Laiš عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was very pious. His Madanī Mindset was fabulous. He devised this method of giving away two dirhams in charity, in order to guard against backbiting. Certainly backbiting in Ḥajj is far more severe than at

other times. The one, who successfully guards himself from backbiting, tale-bearing, hurting others' feelings, swearing and other decadent actions, is cleansed from sins.

Here is a saying of the Blessed Prophet ﷺ on page 1031 of Bahār-e-Sharī'at, Volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: Whoever performed Hajj, refrained from obscene conversation and abstained from committing acts of iniquity; returned cleansed from his sins as the day he was born from his mother's womb. (*Saḥīḥ Bukhārī*, pp. 512, vol. 1, Ḥadīṣ 1521)

Alas! Those who go for Hajj these days, most of those pilgrims boldly continue to commit sinful acts during their blessed journey, just like they do in their home countries. They backbite even while wearing Iḥrām. They speak ill of the local Arabs even in the two sanctified cities of Makkah and Madinah. They commit backbiting and find shortcomings in others. At times, they label a bus or taxi driver as ill-behaved or ill-tempered. On the other hand, they are spiteful of local business owners; they utter statements like, he sells expensive merchandise, he robs the Muslim pilgrims. Even the restaurant owners are not safe from their tongues – he has raised the prices of the food, he is looting us, he oppresses the guests of Allah, he took the payment first and gave very little food in return, his food is not delicious.

نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرٍ اَنْفُسِنَاوَمِنْ سَيِّئَاتٍ اَعْمَالِنَا

We seek Allah's refuge from the decadence of our inner-self [Nafs] and bad deeds.

Sharf day mujh ko beḥr-e-Muṣṭafā Yā Rab

Rawānah sū-e-Madīnah ho Qāfilah Yā Rab

Dikhā day aik jhalak sabz sabz gumbad ki

Bas un kay jalwaun mayn phir ājay qaḍā Yā Rab

O Lord, grant me the opportunity for the sake of the Chosen One

O Lord, that the caravan travels to Madīnah, the city of the Sanctified One

Show me just one glance of the green dome, the Glorious one

O Lord, may I meet my demise in the vision of the Glowing One

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The seventh antidote

Silence is golden

The body part most used for backbiting is the tongue; therefore, it is imperative to guard the tongue. Here are seven sayings of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the tongue:

- 1) Sometimes the bondman says things, without intending to do so, that pleases Allah عَزَّوَجَلَّ; due to which He عَزَّوَجَلَّ increases the bondman's ranks. At times, the bondman says things, without thinking, that displease Allah عَزَّوَجَلَّ, due to which the person falls into Hell. (*Saḥīḥ Bukhārī*, pp. 241, vol. 4, Ḥadīṣ 6478)
- 2) In another narration, it is stated that he falls in such great depth of Hell, that it is deeper than the distance between east and west. (*Saḥīḥ Muslim*, pp. 1595, Ḥadīṣ. 2988)
- 3) The things that make a person most [worthy of] entering Paradise are piety and gracious manners; and the things (acts) that make a person most [worthy of] entering Hell are two hollow things, the mouth and the private part. (*Jāmi' Tirmiḏī*, pp. 1852, Ḥadīṣ 2004)
- 4) The one who remained silent is free. (*Jāmi' Tirmiḏī*, pp. 1903, Ḥadīṣ 2501)
- 5) To maintain silence is more virtuous than sixty years of worship. (*Shu'bul Īmān*, pp. 245, vol. 4, Ḥadīṣ 4953)

- 6) Make silence incumbent, as Satan will be deterred and it will aid you in your religious affairs. (*Shu'bul Īmān*, pp. 243, vol. 4, *Ḥadīṣ* 4942)
- 7) Guarantee six things for me and I guarantee for you the Heaven:
 - a. When you speak – speak the truth.
 - b. When you make a promise – fulfil it.
 - c. When something is entrusted to you - return it back.
 - d. Guard your private parts.
 - e. Keep your gaze lowered.
 - f. Cease your hands [from hurting others]. (*Musnad Imām Aḥmad*, pp. 412, vol. 8, *Ḥadīṣ* 22821)

Mayrī zabān par Quḥl-e-Madīnah lag jāay

Fuḍūl goyī say bachtā rahūn sadā Yā Rab

Uṭṭhay na ānkḥ kabhī bhī gunāḥ kī jānib

‘aṭā karam say do aysī mujhay ḥayā Yā Rab

Madanī Guard on my tongue, may I establish and place

From irrelevant speech, O Lord, may I always be safe

Towards sins, may my eyes never rise

Such modesty, with your blessing O Lord, may I enshrine

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A bird calls towards righteousness

When Qatā (a bird like a pigeon) speaks, it says مَنْ سَكَتَ سَلِمَ that is whoever remained silent, he remained safe. (*Tafsīr Qurṭabī*, pp. 127, vol. 7)

Placing a Madanī Guard on the tongue, that is to make the necessary conversation as short as possible and to use signs and written communication instead of verbal where possible, can be very beneficial to guard against backbiting. Do remember that backbiting can also be committed through non-verbal cues with writing, signs and expressions. Furthermore, it is not permissible to remain silent, unless justified by the Shari’ah, when someone else is backbiting against another brother before you. You should stop him from doing so and thus protect the reputation of your Muslim brother.

Na ghībat karayn gay na ghībat sunayn gay

Ba’ūn-e-khudā lab pay qābu rakhayn gay

*Nor will we hear backbiting, nor will we perpetrate
With the help of Allah, control of our tongue we will accentuate*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Don’t curse the animal used for a ride

It is cited on 166 page of Bahār-e-Shari’at, Volume 16 [the 312-page publication of Maktaba-tul-Madīnah the publishing department of Dawat-e-Islāmī]: A person cursed an animal used for a ride. The Great Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Step down from it and do not bring a cursed thing along with us. Do not curse yourself, your children and wealth as this curse may be in an instance in which if the supplication is made to Allah, it is accepted.’ (Saḥīḥ Muslim, pp. 1064, Ḥadīṣ 3009)

To disdain an animal

Dear Islamic brothers! It is imperative that the tongue is controlled. We are not even permitted to curse animals. The fact of the matter is that why should we even mention the faults of an animal. Furthermore, the one who refrains from disdaining the animals, why would he then speak ill of his Muslim brothers? Remember that we cannot categorise speaking ill about animals as an offence equal to that of speaking ill about Muslims. However, it is possible that if that animal belongs to a Muslim; the act may fall into the category of backbiting and hurting the feelings of the Muslim. For example; the horse of such-and-such person is slow, the animal that he has chosen for Qurbānī is bare bones, his

goat is a skeleton, and the crow of his rooster is very unpleasant etc. Such statements possess the aspects of hurting the feelings of the masters of animals, therefore, it is backbiting.

Don't speak bad about even a dead dog

Sayyidunā Mālik Bin Dinār رَحِمَهُ اللّٰهُ الْعَفَّارُ has stated, “The Prophet Sayyidunā ‘Isā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ passed by a dead dog. His companions said, ‘This dog smells foul.’ Sayyidunā ‘Isā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ commented, ‘How white its teeth are!’

In other words, He عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ instructed to refrain from speaking bad even against a dead dog and that we should only mention the good things in the speechless animals. (*Ihyā-ul-‘Ulūm*, pp. 177, vol. 3)

May Allah have mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Using a nice word to refer to a pig

شَيْخِنَ اللّٰهُ عَزَّوَجَلَّ, the marvellous character of the Prophet Sayyidunā ‘Isā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is beyond words. Verily, only he could display such majestic grace that he mentioned the good in the dead dog. Another marvellous manifestation of his character is cited on page 437 of Tārīkh Damishq, Volume 47: As a pig passed by the Prophet Sayyidunā ‘Isā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, he uttered ‘مُرْ بِسَلَامٍ’ [i.e. Pass safely]. Astonishingly, people asked, ‘Yā Rūḥullah! Why is it that you used such pleasant words for a pig?’ He عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, ‘I do not want to bring bad speech on my tongue.’ (*Tārīkh Damishq*, pp. 437, vol. 47)

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Using auspicious names to refer to worldly things

Dear Islamic brothers! What fabulous mindset, the Prophet ‘Isā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ had! May we be even blessed with a similar mindset and learn the art of using the right and

best of the words to refer to things. At times, it is better and respectful not to attribute auspicious names to worldly things. For example, in the subcontinent a cuisine is popularly known as Ḥalīm. There are some Allah-fearing people who never use the word ‘Ḥalīm’ to refer to that dish as ‘Ḥalīm’ is one of the beautiful attributive names of Allah. Taẓkiratu-ul-Awliyā has reported an incident of Shaykh bā Yazīd Bisṭāmī قُدِّسَ سِرُّهُ الشَّائِي:

This one time Shaykh Sayyidunā Bā-Yazīd Bisṭāmī قُدِّسَ سِرُّهُ الشَّائِي took a red apple in his hands and said, ‘How Laṭīf the apple is!’ A voice was heard from the Unseen [Ghayb], ‘Do you not feel ashamed using Our name for an apple?’ Allah عَزَّوَجَلَّ deprived His remembrance from the heart of Sayyidunā bā-Yazīd Bisṭāmī قُدِّسَ سِرُّهُ الشَّائِي for forty days. As retribution upon oneself for the actions, the Shaykh also swore never to eat a fruit from the city of Bisṭām. (Taẓkirat-ul-Awliyā, p. 134)

Dear Islamic brothers! The word Laṭīf also literally means elegant, but since it is also one of the names of Allah عَزَّوَجَلَّ, the Shaykh was warned.

May Allah عَزَّوَجَلَّ shower His mercy upon him and forgive us for his sake.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ḥusn-e-akhlāq milay bhīk mayn akhlās milay

Ik bhīkāṛī ḥay khaṛā āp kay darbār kay pās

May I attain good manners and be sincere

A beggar at your court is standing near

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The arrow always hits the bullseye

Dear Islamic brothers! We should protect our tongue under all circumstances as when the tongue moves, it can create much peril. The famous Tāba’ī Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Shooting an arrow is much easier than shooting painful

words (that hurt others) from the tongue. The reason is that the arrow may not hit the bullseye, but words that leave the tongue always will.' (*Tanbīh-ul-Mughtarīn*, p. 189)

Words are more severe than the strike of the sword

Dear Islamic brothers! How eloquently Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي identified the perils of the misuse of the tongue! Undoubtedly, the griefs that words cause to the human hearts are more severe than the wounds inflicted by an arrow. The wounds caused by an arrow heal instantly; however, the effects of the wound caused by backbiting or hurting the feelings are long lasting. There is an Arabic saying: **جَزْمُ الْكَلَامِ أَضْعَفُ مِنْ جَزْمِ الْحُسَامِ** i.e. The wound caused by the tongue is more severe than the one caused by the sword. (*Al Mustatraf*, pp. 47, vol. 1)

Ẓikr-o-Durūd ḥar ghaṛī wird-e-zabān rahāy

Mayrī fuḍūl goyī kī ‘ādat nikāl do

May forever be on my tongue Ẓikr and Ṣalāt-‘Alan-Nabi

May I lose the habit of idle talk

The eighth antidote

The best method to refrain from backbiting

In order to refrain from any disease (of the heart), it is imperative that we become aware of the perils and risks of the illness. Therefore, one should read the sections about backbiting from 16th and 3rd volumes of Bahār-e-Sharī‘at and Iḥyā-ul-‘Ulūm respectively. It is not easy to tame a rebellious an-Nafs-ul-Ammārah. The Nafs will try to justify its needs and incite you to commit the grave sin of backbiting, which is why; you will have to chastise it with stories that will deter it. Reading, just a few times, these deterrent examples and the punishments that the wicked act entails, will not suffice since we have a weak memory; besides, Satan is incessantly trying to make us forget.

I suggest that no matter what deceptive tactics Satan uses to deter you from reading, make an ardent effort to read the chapter of Faizān-e-Sunnat, Volume 2 about the Perils

of Backbiting, from the beginning to the end. Also, continue to read this chapter from time to time. Our homes continue to be ‘abodes of backbiting’, which is why you should particularly establish Dars in your homes. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will find a miraculous transformation and will realize the blessing of giving Dars in your homes. Look, fortify yourself to read (or listen), because Satan will never want you to read (or listen) and be concerned about the perils of backbiting.

*Utīhay na ānkḥ kabhī bhī gunāḥ kī jānib
‘aṭā karam say ḥo aysī mujhay ḥayā Yā Rab
Kisī ki khamīyān daykhayn na mayrī ānkḥayn aur
Sunay na kān bhī ‘aybaun ka tazkirah Yā Rab*

*May my eyes never gaze upon a sin
May I be granted such modesty, O Lord
May I never see the faults of others and next to kin
Nor my ears ever hear such immorality, O Lord*

The ninth antidote

What if backbiting devours good deeds

Whenever you feel like speaking ill of others, think about the Day of Recompense and the time when your deeds will be transferred to the victim - the one you spoke ill of; and his sins transferred to your account. Think about the despair when you will be left with no good deeds and angels will drag you to the fire of Hell.

Stingy with wealth but generous with good deeds

Shaykh Sayyidunā Ibrāḥīm bin Adḥam *عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ* admonishes (to warn) the backbiter in this manner, ‘O liar, you were stingy in giving the contemptible worldly wealth to your friends, but you gave away all your wealth of the Hereafter (i.e. treasure of virtues) to your enemies. Neither is your worldly stinginess acceptable nor is your generosity in the Hereafter.’ (*Tanbīh-ul-Ghāfilīn*, p. 87)

*Ghuṣaylay mizāj aur ghībat kī khaṣlat say mujḥko bachā Yā Ilāḥī
Ḥo akhlāq achā ḥo kirdār sudḥrā mujḥay Muttaqī tū banā Yā Ilāḥī*

*O Lord, save me from backbiting and high temper
O Lord, grace me with piety and good character*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

An antidote to kidney pain

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnaḥ; travel in the Madanī Qāfilah with the devotees of the Prophet. Live your life according to the Madanī In'āmāt in order to prosper in the world and be successful in the Hereafter. Fill in the questionnaire and turn them into the representative of Dawat-e-Islami within the first 10 days of the new Islamic month. Also take part in the auspicious Sunnaḥ-inspiring Ijtimā'. For your inspiration, here is presented a Madanī Parable of Madanī Qāf lā:

An Islamic sister from Hyderabad (Bāb-ul-Islam, Sindh) has narrated, 'I would feel such chronic pain in kidney, that it would not mitigate until the administration of two injections. Fortunately, a Madanī Qāfilah of Islamic sisters came into our area. Allah عَزَّوَجَلَّ bestowed me with privilege and I joined up with them to learn and propagate Sunnaḥ. Thereafter, my kidney started to hurt again until the nightfall. When the food was served, it was rice. I thought that if I ate rice, the pain would aggravate. Anyway, I finally bore courage and ate for the sake of receiving blessings thinking that إِنَّ شَاءَ اللَّهُ الْمَعْرُوفُ جَلَّ after eating, my pain mitigated.'

*Dard gurday mayn hay yā mašānay mayn hay
Is ka gham mat karay, Qāfilay mayn chalo
Manfa'at ākhirat kay banānay mayn hay
Yād usko rakhayn, Qāfilay mayn chalo*

*Whether you have kidney or urethra pain
Worry not, let's go the Qāfilah
Making the hereafter successful is the gain
Remember that, let's go the Qāfilah*

A crippled had an immediate cure

In this context, on page 533 of Faizān-e-Sunnat, Volume 1 [the 1548-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is cited: *الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ*, in the righteous environment of Dawat-e-Islami, an International Non-political movement of propagation of Ṣalāḥ and Sunnah, during the last ten days of Ramadan arrangements are made for a Collective I'tikāf. Many people learn and adopt the practice of following the Sunnah. Many decadent individuals repent from their sins and start their lives anew. At times, during these days glimpses of Allah's magnificence is clearly observed and marvels are manifested. During one such I'tikāf, in Ramadan, in 1425 Hijrī at the International Headquarters of Dawat-e-Islami, Faizān-e-Madinah (Karachi, Pakistan), there were about 2,000 Islamic brothers residing in the Masjid. Amongst them was a 77 years old Hafiz Muhammad Ashraf from the Chakwāl District of Punjab, Pakistan. His hands and tongue were paralyzed and his hearing was almost impaired but his faith was still invigorated.

One day during breaking of the fast, he requested for the leftover from one of the preachers and ate it with good faith. He also requested the preacher to blow on him. His positive opinion regarding the preacher paid off. Allah's mercy descended upon him and his paralysis was cured. He narrated this incident on stage in front of thousands of people in Faizān-e-Madinah and the entire ambience was electrifying by the joyous clamour of [Zikr] of Allah! Allah! Allah! Allah! Several newspapers also published that news in the followings days.

*Dawat-e-Islami kī qayyūm, dono jahān mayn mach jāey dhūm
Is pay fidā ho bachā bachā, Yā Allah mayrī jhaulī bhār day
Dawat-e-Islami be prevalent in both worlds, I am longing
And every child join, O Lord, Allah! Fulfil my yearning*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

The tenth antidote

Look at your own shortcomings

When one wishes to expose the shortcomings of others, he should think about his own decadence and make an effort to rectify them. By Allah! This is a great privilege. The Embodiment of Nūr, the Venerable Prophet ﷺ has stated, ‘Glad-tidings for the one whose [self realization of his own] shortcomings deterred him from the faults in others.’ (*Firdaus –bima’ Šaur-ul-Khitāb*, pp. 447, vol. 2, Ḥadīṣ. 3929)

Remember your shortcomings

Sayyidunā ‘Abdullah Ibn-e-‘Abbās رضى الله تعالى عنه has stated, ‘Whenever you intend to talk about the shortcomings of others, remember you own.’ (*Żammūl-Ghibāh-li-ibn-e-Abid-Dunyā*, pp. 95, Ḥadīṣ 56)

Despite knowing your own shortcomings...

Sayyidunā Zaid Qummī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘How weird is that person who considers himself to be righteous, despite knowing his own faults and judges others to be decadent based on just rumours. Where is his intellect?’ (*Tanbīh-ul-Mughtarīn*, p. 197)

The one who realizes his own faults

Sayyidatunā Rabi’ah ‘Adawiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا has said, “When a person relishes the essence of Allah’s love; Allah عَزَّوَجَلَّ makes him aware of his own frailties due to which he does not pay heed to others’ flaws.” (He takes corrective action to rectify him self.) (*Tanbīh-ul-Mughtarīn*, p. 197)

Do not contrive in the search for the concealed

The Compassionate and Merciful Prophet, the Revered Prophet ﷺ has stated, ‘O you who have established faith with their tongues, but faith has not entered their hearts, do not backbite others and do not grope for their hidden matters. Whoever gropes for the concealed matters of others, Allah عَزَّوَجَلَّ will reveal his faults and when Allah عَزَّوَجَلَّ reveals the faults, the person will be disgraced even if he is in the confines of his own home.’ (*Sunan Abī Dāwūd*, pp. 354, vol.4, Ḥadīṣ 4880)

Dear Islamic brother! One should not seek out the faults of other Muslims. Allah عَزَّوَجَلَّ says in Surah Al-Hujrāt, Part 26, Verse 12:

وَلَا تَجَسَّسُوا

‘And do not seek faults’

Shaykh Sayyid Na’imī-ud-Dīn Murād Ābādī رَحِمَهُ اللّٰهُ الْوَالِهَادِي has stated, ‘Do not search for the information about others that Allah عَزَّوَجَلَّ has concealed as he is the *Sattār* [the Veiler].’ (*Khazāin-ul-‘Irfān*, p. 823)

Allah عَزَّوَجَلَّ will conceal

It has been narrated on the authority of the Sayyidunā ‘Abdullah Ibn-e-‘Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ that the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘A Muslim is a brother to another Muslim; he does not oppress him nor does he leave him helpless. Whoever fulfils the need of his brother, Allah عَزَّوَجَلَّ fulfils his need. Whoever relieves another Muslim from pain, Allah عَزَّوَجَلَّ will relieve him from the pains of the Day of Judgment. Whoever conceals the faults of another Muslim; Allah, the Concealer will conceal his faults on the Day of Judgment.’ (*Sahīḥ Muslim*, pp. 1394, *Hadīṣ* 6580)

Conceal frailties and reap Heaven

Sayyidunā Abū Sa’id Khudrī رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Venerable Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Whoever conceals the shortcomings of his brother upon witnessing them - he will be made to enter Paradise.” (*Musnad ‘abd bin Ḥumayd*, pp. 279, *Ḥadīth* 885)

Screaming in Hell

Dear Islamic brothers! شَيْخِنَ اللّٰهُ عَزَّوَجَلَّ, words cannot express the virtues that lie in concealing the faults! Satan will go after the most important and relevant things that will contribute to one’s success in the Hereafter. He uses all tricks of his trade to keep one Muslim from concealing another’s frailties; the effects of which have been detrimental to such an extent that the majority of Muslims are now engaged in backbiting and exposing other Muslims’ shortcomings. Today Muslims are not prepared to hide the faults of other Muslims;

without any hesitation, they expose such shortcomings and at times are proud of engaging in this heinous act. At times, the faults are only concealed if there is harmony amongst the brothers; the moment they have some discord, all morality is shed to the side and an expose of all known faults is made. Alas, there is no fear of the Hereafter whatsoever. The punishment in Hell is extreme and cannot be borne by us. The Prophet Sayyidunā ‘Isā Rūḥullah ﷺ has stated, ‘No matter how strong a physique, handsome a face, or courteous a tongue – will be screaming in the depths of Hell.’ (*Mukāshifat-ul-Qulūb*, p. 152)

Auraun kay ‘ayb choř nazar khūbyūn pay rakḥ

Aybaun kī apnay bhāī magar khūb rakḥ parakḥ

Forget the shortcomings of others; keep an eye on their excellence

However, do keep an eye on your own faults and decadence

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ! أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting weakens the faith

Sayyidunā Ḥassan Baṣrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, “Backbiting causes detriment to the faith faster than *Ākilah*¹, a flesh-eating disease, to the body.” He has further stated, “O son of Adam! You cannot taste the essence of faith until you stop searching for the faults of others; rectify the faults within yourself; and distance away from those acts of backbiting. When you do that, you will only be concerned with yourself. Such a person is closest to Allah عَزَّوَجَلَّ.” (*Ẓammūl-Ghībāh-li-ibn-e-Abid-Dunyā*, pp. 93, Ḥadīṣ 54)

The experiences of a revert

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the non-political movement for the propagation of Quran and Sunnah, Dawat-e-Islami is the movement of those who are rightly guided; the

¹*Ākilah* is a boil that emerges in the side arm - whereby the skin abrades and the flesh rots

beliefs of which are in accordance to the Quran and Sunnah. Embrace it and remain with it until death do you part. **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**, through the blessings of the company of the devotees of the Prophet, you will be instilled with a passion to safeguard your faith, inspired to commit righteous deeds, and inculcated with an extreme resentment towards backbiting and other sins.

The protection of faith is highly important. If we lose faith, then all worship we do will be of no avail. The Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: **إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ** i.e. Deeds depend on the end. (*Sahīḥ Bukhārī, pp. vol. 4, Hadīṣ 6607*) No matter what calamity befalls upon us, our faith should not waver. Here is a faith-strengthening and heart-wrenching story about a 22-year old revert who hails from the city of Delhi in India. Here are his experiences in his own words:

My family and I were non-Muslims. My father wished that I would become a doctor, who in 1994 got me a job at a local hospital as an assistant to a doctor who happened to be his friend. The non-Muslim doctor had extreme hatred for the Muslims. His resentment for the Muslims was so deep rooted that he would never eat food touched by a Muslim. His wicked traits began to seep into my heart and I began to harbour similar resentment toward Muslims. My malice was so tenacious that I would remain thirsty and hungry for days, but would never eat or drink the food and water touched by a Muslim. Many years went by, when one day; a person crowned with a green turban came to the hospital for an eye surgery. His demeanour, excellent character, lower gaze, politeness and courteousness inspired me and we soon developed a friendly relationship. He would often engage in his Individual Efforts and try to inspire me to accept the truth. Though he left the hospital after a few days, I did remain in touch with him and would often pay him a visit.

He had a thick book entitled Faizān-e-Sunnat. When he would go for Chowk Dars, he would often invite me to come along, which I would gladly accept. After listening to Dars a few times, the malice for Islam began to convert to admiration. Because of admiration, I would not hesitate any more to break bread with the Muslims and began to respect the Āzān and Masjid. In the year 2004 I happened to read a booklet entitled 'Method of Ghul' [*published by Maktaba-tul-Madinah, Dawat-e-Islami's publishing house*]. The contents of the booklet were not exactly clear to me, which is why I asked

the Islamic brother to elaborate. He clarified the rulings pertaining to ritual purity, but in the end, stated that the true ritual purity can only be achieved by accepting Islam. The words pierced my heart like an arrow and were the turning point of my life. After much deliberation, I proclaimed the Statement of Faith and came into the fold of Islam. I was rescued from the obscurities of Kufr and thus my heart was enlightened by the light of faith.

I began to partake in Dawat-e-Islami's Sunnah-inspiring weekly Ijtimā'. I also took an oath under the Spiritual Sufi order of Qādiriyyah Razawiyyah and became a disciple of the Great Al-Ghauṣ Al-A'ẓam, Shaykh 'Abdul Qādir Jilānī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيم. I began to offer the daily ritual Ṣalāh. However, at times satanic deceptions about Islam would cross my minds. One day I happened to read the booklet entitled 'An Old Worshipper' [*published my Maktaba-tul-Madinah*], أَلْحَقِدْ لِلَّهِ عَزَّوَجَلَّ, my mind was free of those satanic deceptions and notions. I was fortunate to travel in Madanī Qāfilah, with the devotees of the Prophet, on the 18th of July 2005. I had a short temper and would often argue with my family if the food were not according to my liking. However, with the blessings of the travel, my temper mellowed down and the behaviour changed for the better. My family was astonished at my changes and they began to admire the religion of Islam. I grew a beard and also crowned myself with a turban but would take it off before I entered my home.

After a few days, other people began to incite my family against me. As a result, the matter took turn for the worse and my family began to be oppressive and stern when dealing with me. I was rebuked, scolded and beaten. I left my house but after a few days my brothers cajoled me to go back and I complied. They forced me to the barber shop so that he could shave my beard off, however the barber became apprehensive and refused to shave my beard off when I told him that I had accepted Islam. My family also feared repercussions when it came to the beard, until a beardless and ignorant Muslim told them that it was not necessary to keep a beard, as he had not kept and neither had the millions of Muslims around the world. Upon hearing, my family, lost in the obscurities of Kufr, found a renewed courage and one day began to shave my beard off while I was asleep. I woke up, and in the midst of the struggle to save my beard I was injured and my face drenched in my tears and blood. I pleaded but they did not listen and eventually shaved my beard off. The blood running from the face blended with my tears. They

confined and locked me up in a room with no supplies except my clothes. They would watch over my every move; however, despite their watchful observation, I still managed to offer Ṣalāh. I would give up my sleep to remain in the state of Wuḍu. I was helpless, alone and no one was around to allay my pain and problems. Two months went by in the same struggle and confinement, when the holy month of Ramadan approached. Alas, who would bring Ṣaḥrī for me! I could not even think of missing a fast, which is why I kept the fast without Ṣaḥrī. My family was suspicious because I did not eat the whole day. In the evening, they came to me in order to force me to eat. I said to them, 'Leave the food here, I will eat.' When they left, I hid the gravy and rolled up the bread into my pocket, however my family suspected me, they forced me to eat the food during the day. I deeply resented this but could not do anything, thus I missed five fasts in that oppressive and hostile environment.

Eventually the restrictions began to ease up and I started to go back to work at hospital. I would make the intention of observing fast without eating Ṣaḥrī, and would take my lunch with me, but would eat at the time of breaking the fast. During this time, I also took the legal and official steps that were required to declare the religion as Islam, as my family was still unaware of my actions. I would secretly go to the local Masjid to offer my Ṣalāh, but the caretakers of Masjid asked me not to come there, as they were apprehensive of a possible backlash and discord among the Muslims and Hindus. I was heart-broken as hostile circumstances established a barrier between the Masjid and me; but could not do anything about that, as I was helpless and alone. The Local Madanī Headquarters was far away, besides I had instructed them not to contact me because of my situation.

The continuous stream of trials and tribulations had debilitated my power to think and weakened my confidence. I could not even find a person who I could talk to and thus take remedial action. I was devastated and alone but offering Ṣalāh always filled me up with confidence and brought an uncanny peace to my heart. I would also continuously recite Durūd upon the Prophet ﷺ. I began to go to a Masjid, three kilometres away from where I lived, for my Congregation Ritual Ṣalāh. My family was showing signs of leniency again when a so-called Muslim instigated them once again. He told my family that he was also a Muslim but he did not offer Ṣalāh every day, he just

read the Friday and Eid prayers. He also put that notion into their heads that I was probably doing some litanies to overpower a jinn and that I would perish because of that. Instigated by that so-called Muslim, my family began the restriction and atrocities once again; I was not allowed to even move my lips to send Durūd upon the Most Noble Prophet ﷺ.

I was devastated and was getting closer to becoming a disbeliever again, but Allah's mercy and blessings came to my rescue. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I had heard about the trials and tribulations faced by the likes of Sayyidunā Bilal رَضِيَ اللهُ تَعَالٰى عَنْهُ. My sufferings were nothing compared to those tribulations. Remembering those stories gave me confidence and strengthened my faith in Islam.

Once, I secretly visited the Sunnah-inspiring Ijtimā' of Dawat-e-Islami. When my family found out, they came and forced me to go back. I did not resist, as I did not want any discord to occur. At home, I was beaten up so severely that I almost passed out. Upon regaining my senses, I decided to leave my house; even though I had just gotten a dream job at the local government office; a job that I had worked hard to get for years. On one hand, I had my house, my family and a bright future; on the other, my faith. I picked the latter by the magnificence of Allah and in order to protect my faith I left my house on the 21st of March 2007.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, today, I travel to various cities in India with the devotees of the Prophet in Madanī Qāfilah. I have also completed the entire number of Ṣalāh that I had missed because of the restrictions imposed by my family. I had wished that someday I would lead the Ṣalāh as an Imam. With the blessings of the Madanī Qāfilah I had learnt the correct pronunciation of the Quran also learnt the rules and laws governing the various aspects of Ṣalāh. Hence, I was fortunate to lead the brothers as an Imām in Fajr Ṣalāh on 13th of April 2007 in the city of Jhānsī. I would do anything for Dawat-e-Islami as it not only lead me to the light of faith from the obscurities of Kufr, but also made me lead others in Ṣalāh. This is all the mercy of my Lord عَزَّوَجَلَّ and the compassion of His Beloved Prophet ﷺ.

The revert Islamic brother has further stated: During the travel to the city of Qannūj, in the Kāgziyānī area, a ground across the 'Old Masjid' was full of people carrying out sinful manifestations of their lives. Some were playing cards while others were gambling.

After offering Ṣalāḥ-tul-‘Aṣr I went to those people to call them towards righteousness. Upon seeing me approach them, a person angrily stood up, began to curse at me, rebuked me and asked me to advise others and not them. Meanwhile, an old man said to him, ‘At least listen to what he has to say.’ Hence, I called upon them to tread on the path of righteousness and began to iterate the virtues of offering Ṣalāḥ and the iniquities in not offering it. When I realized that it was the opportune moment to cast a lasting impression on their hearts, I began to narrate my tribulation-ridden experiences and told them that our roles should be reversed, they should be advising me instead of the other way round as I had just recently accepted Islam. I summarized the hardships that I faced upon which the audience began to weep and the person who had cursed me earlier asked me to stop or else his heart was going to stop beating. All the brothers were now ready to accompany me to Masjid. In the Congregational Ṣalāḥ-tul-‘Aṣr we were only two persons, whereas in the Ṣalāḥ-tul-Maghrib, astonishingly, we now had three rows. A noble in the Masjid told me that he had grown old observing those people, but that was the first time he was seeing them in the Masjid.

Kāfiraun ko chalayn, Mushrikaun ko chalayn

Da’wat-e-Dīn dayn, Qāfilay mayn chalo

Kāfir ājāayn gay rāḥ-e-ḥaq pāayn gay

Inshā-Allah, chalayn Qāfilay mayn chalo

Call the Kafir and call the Mushrik to Islam, let’s go in Qāfilah

Spread the word, come all together, let’s go in Qāfilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How to repent from backbiting

Ask Allah عَزَّوَجَلَّ for forgiveness with remorse and regret. Ask Allah عَزَّوَجَلَّ to forgive the person that you have slandered and backbitten. The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The atonement for backbiting is that you ask forgiveness on behalf of the one you slandered; he should say اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهُ i.e. O Allah! Forgive us and him. (Ad-Da’wāt-ul-Kabīr, pp. 294, vol. 2, Ḥadīṣ 507)

If you do not remember the name of the person, then I would advise you to say something like this, multiple times every day: ‘O Allah! For the sake of the Most Noble Prophet ﷺ, forgive me and those Muslims who I have victimized by backbiting.’

(Remember that one of the conditions for the acceptance of repentance is that you should detest that sin and have a firm intention of not committing that sin ever gain.)

Mayrī aur jin jin kī maynay kī hay ghībat Yā khudā

Maghfirat farmā day farmā sab pay raḥmatYā khudā

*Forgive and have mercy on myself & those, Oh Lord and me
Whom I have backbitten, my actions I deplore*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ask the person to forgive you

If the person, that you backbit, is not aware that you have backbitten him then it is not necessary to ask him to forgive you. Ask Allah عَزَّوَجَلَّ to forgive you and make a firm intention not to commit this sin ever again. If, however, the person knows that you have backbitten him, then ask him to forgive you for what you have done; go to him praise him and show your affection towards him. Now, if you try your best and that person does not forgive you, then إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ no retribution will be sought from you on the Day of Recompense. If you only said sorry as a formality and you are not sincerely asking him to forgive you; even if he forgives you then retribution may be sought from you on the Day of Reckoning. (*Bahar-e-Sharī'at*, pp. 181, vol. 16)

Sadaqaḥ Piyāray kī ḥayā kā na lay mujḥ say ḥisāb

Baksh bay pūchay lajāy ko lajāna kiyā hay

*For the sake of Your Beloved, do not put me on trial
Pardon me without examination, I am guilty and frail*

If the person finds out after you repented

What should one do if the person you backbit finds out after you have repented? In this context, Imām Ahl-e-Sunnah Shaykh Imam Ahmad Raḍa has narrated on page 411 of Fatawā Razawiyyah, Volume 2: It is stated in Rauḍah-tul-‘Ulamā that I asked Sayyidunā Abū Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, ‘Will the repentance be acceptable and beneficial if the one who is slandered does not come to know about it?’ He replied, ‘Yes, it will. Because, the rights of the person have not been violated and he has repented before the infringement occurred. Backbiting will be an infringement on the rights [Ḥuqūq-ul-‘Ibād] of the victim when he comes to know about it.’

I then asked, ‘What if the person comes to know that so-and-so person spoke ill (backbit) of him after the backbiter has repented.’ The Shaykh replied, ‘The backbiter’s repentance does not become invalid. Allah عَزَّوَجَلَّ will forgive them both; the backbiter because he repented from the sin, and the victim because of the emotional pain he had to go through when he came to know about it. Allah is merciful, he does not nullify an accepted repentance; he will forgive both of them.’ (*Minḥur-Rauḍ lil Qārī*, p. 440)

Dar thā kay ‘īṣyān kī sazā ab hogī yā roz-e-jazā
Dī unkī raḥmat nay ṣadā yeh bhī nahīn wo bhī nahīn
Would I be punished in here or in Hereafter, I fear
His mercy called upon and said, ‘neither here nor there’

The victim has passed away

Imam Muhammad Ghazālī has stated, “The one, whom you slandered, has become aware of the things you said about him, however he then disappears or dies, then how should we seek forgiveness? Well, the situation is very challenging now - he should now engage in as many good deeds as he can, so that even if some deeds are given away to the one he slandered on the Day of Judgment, he will still have some remaining in his account.” (*Rad-dul-Muḥtār*, pp. 677, vol. 9)

Parable: Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: My brother Afdal-ud-Dīn رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘I try to commit many good deeds so that some remain in

my account on the Day of Reckoning. In case, some people demand justice and retribution for their rights (wealth and reputation) I may have violated.’ (*Tanbīh-ul-Mughtarīn*, p. 191)

Bāzār-e-a'mal mayn to saudā na banā apnā

Sarkār karam tujh mayn 'abī kī samāī hay

In the trade of good deeds, I have miserably failed

O Prophet, in your compassion this sinner is placed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Alas! The misfortune of Nafs

Alas, where would the heedless and a composite of sins go – the one who has backbitten numerous people due to the wickedness of his Nafs? We are bound by the heavy chains of complacency and are embarrassed to ask a person to forgive us; the one whom we know very well, let alone the person who has passed away. Just imagine what will happen if all the people, whose rights we have violated, seek justice and retribution from us on the Day of Judgment.

Tujhay hargiz gawārā ho nahi saktā kay maḥshar mayn

Jahannam kī ṭaraf rotā huā tayrā gadā niklay

You will not tolerate at all on the Day of Judgment

That your devotees would amble towards Hell

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Serenity lies in seeking forgiveness in this world

The Compassionate Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever has the burden of slandering or oppressing his brother, it is incumbent upon him that he asks the person for forgiveness here [in this world] before the coming of that hour, because neither dirham nor dinar will be there. If he has some good deeds, they will be taken away equal to the infringement of rights and given to the victim. If not, then the sins of the victim will be transferred to the violator.’ (*Ṣaḥīḥ Bukhārī*, pp. 128, vol. 2, Ḥadīṣ 2449)

Sab nay saf-e-maḥshar mayn lalkār diyā ḥam ko

Ay bay kasaun kay Āqā ab tayrī duḥāyī ḥay

*All people challenged us in the columns on the Day of Test
O Helper of the helpless, upon your mercy now our fate rests*

The definition of calumny

To level a false and malicious statement in the presence or absence of a person is calumny. (*Al Ḥadīqat-un-Nadīyyah*, pp. 200, vol. 2) In other words, if you attribute untrue slanderous statements and accusations against a person in his presence or absence, then it is calumny. For example, if you call someone, a show-off in front of him or behind his back and that person is not a show-off, or even if he is and you do not have any evidence of it, as show-off is one of the esoteric diseases of the hearts, then this act is calumny.

How should one repent from calumny

Repenting from the sin of calumny has three necessary conditions:

- A firm intention to abstain from committing calumny;
- If possible, seeking forgiveness from the person whose rights you have infringed. Remember that asking someone to forgive you will not cause further discord.
- Confess your guilt and admit that you made false accusations in front of those people to whom you have relayed the false accusations. In other words, tell the truth that the statements you made about so-and-so person are untrue. (*Al Ḥadīqat-un-Nadīyyah*, pp. 200, vol. 2)

On page 181 of Bahār-e-Sharīʿat, Volume 16 [*the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami*], the Guiding Light of Spirituality, the Scribe of the Islamic Law, Shaykh Muftī Amjad ‘Alī A’zamī has stated, “It is imperative that one asks the victim to forgive you in the case of calumny. It is also necessary to bring the truth to light in front of those people to whom you made the false accusations about so-and-so person.” (*Bahar-e-Sharīʿat*, pp. 181, vol. 16)

It is indeed difficult for the Nafs as it will feel inferior and will see elements of one's disrepute, however keep in mind that the matters of the Afterlife are extremely grave. By Allah عَزَّوَجَلَّ! The punishment in Hell will be unbearable. Therefore, read and tremble.

The punishment of calumny

The Intercessor of the Ummah, the Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever relays a fault of a Muslim brother which does not exist in him, Allah عَزَّوَجَلَّ will keep him in the mud, blood and pus of the dwellers of Hell until he comes out of the statements that he made.' (*Sunan Abī Dāwūd*, pp. 427, vol. 3, Ḥadīṣ 3597)

The punishment of accusing others of a sin

Here is a heart-trembling narration about those who make false accusations about others committing a sin. While mentioning many things that he saw in his dream, the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then mentioned: Some people were hung by their tongues. I inquired Jibrīl عَلَيْهِ السَّلَام about those people. He replied, 'These people, for no reason, accuse others of committing a sin.' (*Sharah-us Ṣudūr*, p. 182)

A warning for the suspicious

Those overly suspicious women who accuse their husbands of having extra marital affairs; for example: he is into another woman; he gives all the money to her etc., should change their behaviour by learning from the above narration. Similarly, the suspicious men who accuse their wives of infidelity (marital disloyalty); for example: she has a lover; she calls her lover; she meets him; she does magic on others; should also seek inspiration to change their decadent ways. In this context, here is a deterrent parable:

The accuser perished

His Excellency, the Great Shaykh, Jalāl-ud-Dīn Ṣuyūṭī Al-Shāfi'i عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, "A person saw Jarīr Khaṭafī in his dream. He asked: مَا فَعَلَ اللهُ بِكَ؟ i.e. What did Allah عَزَّوَجَلَّ do with you? Jarīr replied, 'He forgave me.' The person then asked, 'What was the reason?' Jarīr replied, 'Due to the Takbīr that I had proclaimed in a jungle?' The person asked,

‘What happened to Farazdaq?’ Jarīr replied, ‘Alas, he perished (punishment) because of accusing a righteous woman.’ (*Sharaḥ-us Ṣudūr*, p. 285) (*Al-bidāyah wan-Nihāyah*, pp. 409, vol. 6)

Alas, who knows how many people we may have accused and thus committed calumny!

Har jurm par jī chāhtā hay phūī kay rowūn

Afsos magar dil kī qasāwat nahīn jātī

I feel like weeping on every offence

But the hardness of my heart does not re-cess

How to save each other from backbiting

Dear Islamic brothers! Whoever is developing a mindset to refrain from the detrimental illness of backbiting, they should as a group stop each other when they falter. Furthermore, they should ask the offender to repent by saying **تُوبُوا إِلَى اللَّهِ** i.e. Ask Allah for forgiveness. Upon hearing, this offender should say **أَسْتَغْفِرُ اللَّهَ** i.e. I seek forgiveness from Allah. **إِنْ شَاءَ اللَّهُ**, you will be fortunate to repent immediately. The people who did not hear the offender backbite, should not come to know of it, that is, the whole process of asking and seeking forgiveness should be done quietly unrevealing of the offenders mistake.

To call someone swarthy is backbiting

Our pious predecessors were never ashamed when it came to seeking forgiveness in public. Imam Ghazālī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** has stated: Sayyidunā Imam Ibn-e-Sirīn **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** while mentioning a person said that, ‘That person was swarthy.’ Then he said: **أَسْتَغْفِرُ اللَّهَ** (i.e. I seek absolution from Allah **عَزَّوَجَلَّ**). Clarifying his position, he said, ‘I think I slandered him.’ (*Ihyā-ul-‘Ulūm*, pp. 178, vol. 3)

Don’t be embarrassed, repent immediately

Dear Islamic brothers! The above narration speaks volumes about tenacity of the fear that our Righteous Predecessors had. A Shaykh as great and renowned as Imam Ibn-e-Sirīn **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** repented in public. His actions teach us that when one commits heinous sin as backbiting in public, he should publicly repent when he realizes his mistake

without being embarrassed and concern or regard of what people may think. If you realize your mistake after the parting of gathering, then after repenting make those people aware of your repentance. When repenting, one should remember the following principle stated in a Ḥadīṣ in which the Prophet ﷺ has stated: **السِّرُّ بِالسِّرِّ وَاللَّعَلَانِيَةُ بِاللَّعَلَانِيَةِ** i.e. Repent, when you commit a sin; the repentance of a sin done in secretly should be carried out secretly and when committed publicly should be carried out publicly. (*Mu'jam Kabīr, pp. 159, vol. 20, Ḥadīṣ 331*)

The parable about the Shaykh also teaches us that, without the justification of the Islamic law, making statements about someone's physical appearance is also backbiting like, dark-faced, ugly, leper, bald, fat, lanky, midget, one-eyed, blind, deaf, dumb, cross-eyed, lame, crippled, hunchbacked. Some brothers call dark-skinned people as *Bilālī*; one should refrain from this as it can be considered as backbiting in one's absence. This is because if the person (the one spoken of) knows the implied meaning, which is black, then this statement may hurt him. Remember, that if a particular Islamic brother is known by that name then with that intention it is not backbiting to refer to him.

It is Wājib to repent immediately

Sayyidunā Imam Nabawī رَحِمَهُ اللهُ تَعَالَى has stated, 'It is *Wājib* to immediately repent after the sin is committed even if it is a minor sin.' (*Sharḥ-un-Nawawī 'Alā Ṣaḥīḥ Al Muslim, p. 59*)

What if you declared a statement as backbiting

One should be certain and have knowledge before declaring another's statement as a statement of backbiting. If you thoughtlessly declared another person's statement as backbiting and thus declared him a sinner -- whereas the reality is that the statement was not a statement of backbiting -- in which case you will be the sinner and not him. Repentance will now be *Wājib* on you and not on him.

The point is that you should create a level of understanding with the other people in your group, to prevent backbiting from taking place, so that even if one says "تَوْبُوا إِلَى اللَّهِ" based on his misunderstanding, it does not lead to arguments and discords and Satan will not be able to indulge you in sins through malice and tumult.

The virtue of abstaining from quarrelling

If Islamic brothers begin to quarrel amongst themselves, then another brother should say “صَلُّوا عَلَى الْحَبِيبِ” in a tone audible to them so that they put their differences aside and bury the hatchet reciting Ṣalāt-‘Alan-Nabi. There are great virtues for the one who refrains from quarrels despite being right. The Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever abstains from quarrel despite being right, I am the guarantor of an abode for him in the (interior) edge of heaven.’ (*Sunan Abī Dāwūd*, pp. 332, vol. 4, Ḥadīṣ 4800)

The virtues of reciting اَسْتَغْفِرُ الله

One should make a habit of reciting “تُوبُوا إِلَى اللَّهِ” with “صَلُّوا عَلَى الْحَبِيبِ” at the beginning and at the end, repeatedly, whether because of repenting from sins in public or a disliked action such as irrelevantly talking or just for no particular reason as mentioned above. Undoubtedly, it is rewarding to repent. The Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: اَسْتَغْفِرُ الله غُفْرَةً i.e. Allah عَزَّوَجَلَّ will forgive the one who seeks forgiveness from Him. (Uttering only ‘اَسْتَغْفِرُ الله’ is also seeking forgiveness.) (*Jāmi’ Tirmidhī*, pp. 288, vol. 5, Ḥadīṣ 3481)

The three conditions of repentance

It is not sufficient to just complete the formality of repentance. On page 79 of Discourses of Attar, Volume 1 [*the 480-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami*], it is cited, ‘Shaykh Muhammad Na’im-ud-Dīn Murād-Ābādī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Repenting is actually to return to Allah عَزَّوَجَلَّ and it has three conditions; pleading guilty to the offence, having remorse and rendering a firm intention for the cessation of the sin. If the sin requires indemnification then it is necessary to indemnify, for example it is necessary to do the Qaḍā for the missed Ṣalāh.’ (*Khazāin-ul-‘Irfān*, p. 12)

All should make an effort to refrain

If all Muslims, all devotees of the Prophet, including the members of all Majālis of Dawat-e-Islami, all preachers, teachers, students and travellers of the Madanī Qāfilah,

act upon the antidotes to backbiting; then **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**, blessings and forgiveness will come their way.

O Allah! Protect Muslims from sins like hurting others' feelings, backbiting, accusing, tale bearing and rendering ill suspicions. O Allah! Forgive the Ummah of Our Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Du'a of Aṭṭar

O Lord! Help those from the unknown who establish and contribute to the establishment of the methods to abstain from backbiting. Protect them from backbiting, in fact, from all sins and instil into their hearts Your sincere love and the love of Your Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Make them enter Jannat-ul-Firdaus without going through any accountability, and grant them an abode in the proximity of the Most Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Also accept these supplications in the favour of Aṭṭar. O Allah! Forgive the Ummah of Our Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

*Khudāyā ajal ā kay sar par kḥārī hay
Dikhā Jalwah-e-Muṣṭafā Yā Ilāhī
Musalmān hay 'Aṭṭār tayrī 'aṭā say
Ho īmān par khātimah Yā Ilāhī*

*Down my neck, my death is breathing
Show me the blessed face of Your Prophet
Attar is a Muslim with Your blessing
May he die with the faith established*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَتَابَعْتُ فَأَعُوذُ بِاَللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِشِيرَاتِهِ الرَّخْمَنِ الرَّحِيمِ

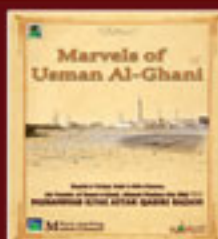
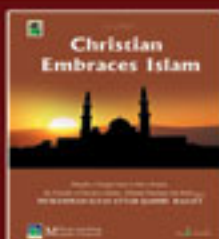
The Blossoming of Sunnah

By the Grace of Allah ﷺ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَاءَ اللّٰهُ ﷻ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the whole world"** اِنْ شَاءَ اللّٰهُ ﷻ.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah اِنْ شَاءَ اللّٰهُ ﷻ.



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